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**American Board of Foreign Missions.**

**PLAN OF A COLLEGE TO BE ESTABLISHED IN CEYLON.**

THE Missionaries, of the Board in Ceylon, have lately published a statement with respect to a COLLEGE FOR THE LITERARY AND RELIGIOUS INSTRUCTION OF TAMUL AND OTHER YOUTH, to be established in the district of Jaffna, which is in the northern part of the island of Ceylon. We propose to occupy some part of this number by a condensed view of the whole subject, as it is presented in their publication.

**NECESSITY FOR SUCH AN INSTITUTION.**

The American Missionaries in Jaffna have directed much attention to the establishment of *Native Free Schools*. At the latest dates, they had not less than 50 under their care, containing about 2,000 scholars, of whom about 250 are females. They have, also, in consequence of their local situation, in a country where living is cheap, and where the restraints of caste are less than in most parts of India, been able to receive into their families, and educate under their entire control, a considerable number of heathen children of both sexes. These form what are called *Boarding Schools*, and are supported entirely by funds derived from this country. The number of boys in these schools is about 150; that of the girls about 30

Of the former more than *twenty* are already able to read, and more or less imperfectly to speak, the English language. They are all, according to their age, instructed in the first principles of Christianity and in Tamul literature: and a few understand something of Geography, Grammar and Arithmetic. Such as have been longest under instruction are now so far advanced as to be able, with proper helps, to prosecute successfully the higher branches of Tamul learning; to enter upon the Sanserit; or to apply themselves to Eu-

ropean literature and science, as might be found expedient, to fit them for service under Government, for Teachers of Schools, for Interpreters, for Translators; or if pious (as some are hopefully so already) for Native Preachers. But, situated as they are at the five different stations of the Mission, they cannot advantageously pursue their studies, for want of the necessary instructors and other helps. Were each missionary, under whose care their elementary knowledge has been acquired, to devote himself to the instruction of a class of these youth, it would not only be at great disadvantage for want of books, mathematical instruments, and philosophical apparatus, but would involve an unwarrantable expense of that time which should be devoted to the more appropriate work of the missionary. They must, therefore, be dismissed when little more than a foundation is laid for subsequent useful attainments, or be collected into a *Central School or College*. To do the former would be to abandon almost all the great advantages of the Free Boarding School System, by which heathen children and youth are rescued from the contaminating influence of idolatry, and educated as Christians in the midst of Pagans:—an object as full of hope and promise to the Church, as it is dear to the hearts of those engaged in its pursuit. To attempt the latter, therefore, appeared the only resort. It is this circumstance, mainly, which led to the present plan; and it forms the principal apology of those who propose it. They might say, indeed, that a large Tamul population on this Island, and some millions on the continent, need the aids of a literary Seminary;—that here are many native youth of good talent who would prize its privileges and employ them for the good of their countrymen; and that there are respectable young men of Portuguese and of Dutch descent, who might, by means of such an institution, be made capa-



ble of conferring most important benefits on that large class of inhabitants in Ceylon.

#### OBJECTS OF THE COLLEGE.

1. A leading object will be to give native youth of good promise a thorough knowledge of the English language. A great reason for this is, that it will open to them the treasures of European science and literature, and bring fully before the mind the evidences of Christianity. The amount of useful knowledge, which has been infused into the Tamulian language, and indeed, into the languages of the East generally, is exceedingly limited, compared with what is found in the English language.

That great efforts are making to transfer the learning of the West into the languages of the East, is matter of most sincere rejoicing; and the contemplated Seminary is designed to assist in this good work. It is in this way only that the great mass of the people can be enlightened. The most important works in English must be translated, epitomes made of them, or new works written: but to accomplish all, or any of these objects, a large number of English Scholars must be raised up from among the Natives. It is a work which foreigners, comparatively ignorant of the language and customs of the country, cannot be supposed qualified to do. Much time must therefore elapse before it can be effected to any great extent. Let any one reflect for a moment on the time occupied, the money expended, and the hands employed in carrying forward the translations of the Scriptures only; and then let him judge whether some ages may not elapse before a native of India will find the English language useless to him as a key to knowledge, or no more benefit than the Latin is to us.

2. The cultivation of Tamul literature. In order to maintain any good degree of respect among the native inhabitants, it is necessary to understand their literature.

The Tamul language, like the Sanscrit, Hebrew, Greek, &c. is an original and perfect language; and is in itself highly worthy of cultivation. The high or poetic Tamul is, however, very difficult of acquisition, and requires all the aids which the college is designed to furnish. The Pouranas, and all the more common sacred books, are to be found translated into high Tamul, in which they are read in the temples; and it is particularly desirable that some at least, if not all, of those who are set for the defence, or employed in the

propagation of the Gospel, should be able to read and understand them. This would give to Native Preachers here, in a degree, the same advantage which the knowledge of Sanscrit gives them in Bengal; and would also bring into their service those poetic productions which are written in opposition to the prevailing idolatry, and thus assist their attempts to destroy it.

But a more important benefit would be, the cultivation of *Tamul composition*, which is now almost entirely neglected. It is common to find among the Tamul people men who can read correctly, who understand to some extent the poetic language, and are able perhaps to form a kind of artificial verse; who yet cannot write a single page of correct prose. Indeed, with very few exceptions, nothing is written in this "Iron Age." All agree in looking to their ancestors for books, which were composed, as they imagine, under a kind of inspiration; and have a greater degree of sanctity from being quite unintelligible to the common people. One effect of this is, that few books are read, and fewer still understood. Those put into the hands of boys at school, are so far above their comprehension, that they learn the words without attaching the least meaning to them whatever; and, unhappily, they very seldom acquire any better habits in after life. To correct both these evils, and to prepare the way for the sacred Scriptures by forming a *reading population*, (an object of vast interest) the attention of many must be turned to writing intelligibly, and forcibly, in their own language. Original native composition, on account of the superior felicity of its style and idiom, will be read when the production of a foreigner, or a translation, will be thrown aside. To raise up, therefore, and qualify a class of *native authors*, whose minds being enriched by science may be capable not only of embodying European ideas, but of putting them into a handsome native dress, must be rendering most important aid to the interests of learning and Christianity.

3. *Sanscrit*. This language, which is the repository of Eastern literature, science and religion, may be of considerable use to a select few of established principles and piety, more particularly from among those designed for native preachers.

4. It will also be an object to give to a select number a knowledge of *Hebrew*, which is acquired with far greater ease than the Sanscrit. In some cases, the *Latin* and *Greek* may be added.

5. In addition to these languages, it is designed to teach, as far as the circumstances of the country require, the sciences usually studied in the Colleges of the United States.



The course at present contemplated will embrace, more or less extensively, Geography, Chronology, History (civil and ecclesiastical) Elements of Geometry, Mathematics, Trigonometry, Natural Philosophy, Chemistry, Philosophy of the Mind, and Natural and Revealed Religion. In teaching these, it is designed to provide as fast as possible elementary works in *Tamul*, for the assistance of the student. The public lectures will be delivered principally in *English*, with suitable explanations in the Native language.

#### GENERAL PLAN.

1. *Location.* The College will be located at some convenient place in the district of Jaffna.

2. *Buildings.* A College Edifice, for Hall, Lecture-rooms, Museum, Library, and Philosophical Apparatus;—A Chapel;—and, at a convenient distance, buildings for students, store rooms, &c. &c.

3. *A Library; Philosophical Apparatus;* and, to as great an extent as can be conveniently obtained, a *Museum*.

4. *Officers.*—A *President*, who shall have the principal direction of the Seminary, and also give lectures on Natural and Revealed Religion;—three *European or American Professors*, (viz.) a Professor of Mathematics and Natural Philosophy, a Professor of the Greek and Hebrew languages, and a Professor of the Theory and Practice of Physic; each of whom shall deliver lectures, and superintend the studies in his department;—also one *Native Professor of Sanscrit*, and one of *Tamul*, with three *Tutors*.

5. *Students.* Youth of any caste, sect, or nation, between the ages of twelve and twenty-five, may be admitted to the privileges of the Seminary; the terms of admission for native youth to be, a facility in rendering the English New Testament into *Tamul*, a knowledge of the *Tamul Dictionary* called *Negundoo*, and a good acquaintance with the leading principles of English Grammar, and the ground rules of Arithmetic. In cases of extraordinary promise, youth may be entered without any knowledge of English, and pursue the *Tamul* studies only; but such youth cannot be admitted on the foundation, or take regular standing in a class.

6. *Classes.* There shall be six classes, corresponding with the years of College standing, each under the particular direction of its Professor or Tutor; and also a select class of Sanscrit, and one of Hebrew, each commenced once in three years, which shall be the course of study in these two languages in connexion with the regular studies of the Seminary.

7. *Studies.* (1st Year) *Tamul* poetry, select English Authors, translating English into *Tamul* and *Tamul* into English.

(2nd Year) Arithmetic, Geography, Chronology, Abridged History.

(3rd Year) Rhetoric, Mathematics, Geometry, Natural History.

(4th Year) Natural Philosophy, Chemistry, and Mineralogy.

(5th Year) Astronomy, General History, and Logic.

(6th Year) Philosophy of the Mind, Evidences of Christianity, Natural and Revealed Religion.

Connected with these will be the daily study of the Holy Scriptures, in different languages, the Bible being, to as great an extent as possible, the Text Book of the College. There will also be occasional exercises in speaking and composition.

8. *Lectures.* There shall be every morning a short lecture on some portion of Scripture, in *Tamul* or English at pleasure, by the President, or one of the Professors, at which all the College shall be required to attend. Also a daily lecture, or recitation, for each class in its different studies, and a public lecture each week alternately by the Professors in their own departments. The President shall give each month a lecture on the evidences of Christianity, or on some branch of natural or revealed Religion, which lecture shall be transcribed in *Tamul* and English by each student.

9. *Examinations.* There shall be a private examination of each class half yearly, by the Instructors of the College; and publicly once each year before the Governors and visitors; at which such prizes shall be given to the two higher classes, as the funds of the Institution may allow, and circumstances render desirable.

10. *Anniversary.* There shall be an annual public exhibition, by the senior class, at the end of their College course; at which, disputations, essays, orations, &c. previously assigned, shall be delivered; and those students who are found deserving shall receive in public an honorary certificate signed by the President.

11. *Scholarships.* Should funds be provided for the support of Scholarships, such youth as promise special usefulness in the Ministry, in the practice of Physic, in translating, or in teaching, will have the privilege of prosecuting their studies, after the regular period is expired, on being elected by the Board of Governors.

12. *Government of the College.* The immediate direction of the Students shall be by the resident and instructing officers; but the control of the institution shall be with the Board of Governors; consisting, with their approbation, of the Collector and Provincial Judge of the District of Jaffna "ex-officio," of the President and European or American Professors, and of the American Missionaries in the District for the time being. This Board shall elect all officers,—direct the appropriation of all funds,—hear appeals of the Students from the Instructors,—admit Students on the foundation,—expel them if necessary,—and give the honorary certificate at the close of the College course. To transact the business of the College in these various respects, they will appoint annually a Treasurer and Secretary; the former of whom shall manage all the pecuniary concerns of the Institution, and the latter keep a fair record of all important transactions, and make an *Annual Report* of the state and progress of the Institution. There shall be a



Board of Visitors, consisting, with their consent, of all the Reverend Missionaries in the District, not connected with the Seminary, and such other gentlemen as the Government of Ceylon, (should they see fit,) may appoint; which Board may attend the Anniversary, hear the public examination of the Senior Class and their exercises,—examine the accounts of the Treasurer,—receive the report of the Secretary, and make themselves acquainted with the situation of the Seminary generally. concerning which it will be expected that they make a short statement, to be published in connexion with the *Secretary's Report*, in India, Great Britain and America.

13. *Funds.* These may be permanent and disposable; the interest only of the former to be applied to the uses of the Seminary, and the latter to be expended as exigencies may require. Of these funds, after the current expenses of the Institution, are defrayed, there shall be formed a *Foundation*, for the support of such youth, while pursuing their studies, as may be elected to its privileges by the Board of Governors. That this foundation may receive the greatest possible number of youth, the expenses of instruction will be made light, by the officers who are in connexion with the American Mission performing their duties gratuitously. The support of a large number with moderate funds, will also be facilitated by the cheapness of living here, which, so far as Natives are concerned, is less perhaps than in almost any part of India. The whole expense of food, clothing, books and incidentals may safely be estimated, on an average, at *thirty Spanish Dollars* a year for each student.

Should any one take sufficient interest in the object to devote a sum to found a Professorship, either Native or European, say for a Native, 2000*l.* (\$8 888) or a European, 5000*l.* (\$22,222) the professorship so established shall be named after the donor. Moreover, should any distinguished benefactor soon arise, and devote a considerable sum towards *founding* the College, the institution, by leave of such generous individual, will bear his name; the decision to be made within two years from the date of this Plan, by the *Board of Governors*.

All the permanent funds shall be securely vested on interest in some public stock, or other more eligible manner.

#### CONTEMPLATED BENEFITS.

Some of these have been necessarily anticipated. Of the rest we shall notice such as will be specially interesting in this country.

Agriculture and the mechanic arts will be improved; learning will rise in estimation, and gradually obtain a dominion over wealth and caste; the native character will be raised; and the native mind, freed from the shackles of custom, which now confine all in the beaten track of their ancestors, will imbibe that spirit of improvement which has so

long distinguished and blessed most Christian countries. It is not want of mind which leaves Asia at so great a distance behind Europe in the march of improvement. It is the want of a *spirit of inquiry*, and of *willingness to improve*. A College, such as this is intended to be, would give a new tone to the whole system of education in this district; and exert an influence which would be felt in every school and village.

But the great advantage which is to result from such a Seminary, is in the propagation of Christianity. For,

1st. The light of erudition and science is always favorable to Christianity. It courts inquiry, and the more it is examined the wider it will be disseminated.

2nd. As Christianity is rational, and heathenism absurd, they cannot long subsist together in an enlightened state of society. The latter must be exploded.

3rd. The Boodhist and Pouranic systems, which now prevail throughout India, are both gross departures from the doctrines of the Vedas, and contradictory to the principles advanced by the best ancient authors, even in Tamul. If then the sacred books are brought to light by the study of high Tamul and Sanscrit, the present systems may be combated with some success from the very writings in which it is pretended they are taught.

4th. The principles of geography and astronomy, as taught or recognized in their shasters, such as that the earth is an extended plane,—that the sun goes round the earth every day,—that eclipses are caused by a serpent devouring the sun or moon, are so clearly capable of being demonstrated false, that this is a very vulnerable point of attack upon their sacred books. Indeed, in so many respects do these books depart from sound philosophy, that they cannot bear the light. The doctrine of transmigration, which is the soul of the Pouranic system, cannot be received by an enlightened mind, trained to independent and unbiassed thought; especially if that mind can borrow light from the Sacred Scriptures. The doctrine of *five elements*, which is interwoven with all their superstitions, can be easily overthrown by the merest empiric in chemistry. Their cosmogony, or birth and successive regeneration of the world, and their chronology, embracing four ages of many thousand years each, are no less absurd, and scarcely less easily refuted. Indeed if light can dispel darkness, and if progress in science and literature is unfavorable to superstition, then the operation of a literary seminary must be favorable to Christianity.

5th. But as the spread of the Gospel is more effectually promoted by disseminating truth than by repelling error, the chief thing to be considered is the light which would be thrown on the evidences of Christianity. With the aid of such a Seminary, a native youth may be taught to understand the nature of the proof to be derived from prophecy and miracles, and to put it in the balance with



the supposed evidence in favor of idolatry. He will know that prophecies were delivered a long time previous to their accomplishment, and that this could not take place except by inspiration. He will know also, that miracles have been wrought to attest the truth of Christianity, such as God only could empower men to work, and that this has never been the case with any heathen religion; and though the Bramins may tell him of stupendous miracles, he will ask, "*Were they ever wrought?*" Beginning with the earliest ages of the world and tracing in history the rise of nations, languages, and religions, he will begin to doubt the fables concerning the descent of his nation from the gods, the divine origin of his language, and the authenticity of his religion; and he will be able, not only with understanding, but with some good degree of impartiality, to examine the word of God and compare it with all that he has been accustomed to hold sacred. He will do this too, while enjoying every attainable means for being thoroughly imbued with the principles of Christianity, having constant intercourse with the best English authors, and making the Bible itself his daily companion. Should he then enter the Seminary a heathen, he would almost assuredly, unless both speculation and experience mislead, leave it in judgment and conscience, if not in heart, a Christian. And not he alone would by this means be benefited. All with whom he has had intercourse during the period of his studies, will have derived more or less light from him. But should he enter the Seminary a real Christian, or be converted by the grace of God while a member of it, with such advantages for understanding the true nature of Christianity, of imbibing its spirit as breathed in the Holy Scriptures and the best human compositions, and furnishing himself to make known and defend the truth, as well as to refute error, how much might such a young man, even with moderate talents, do as a school-master, catechist, or native preacher: and should he possess such talents and spirit as some happily do possess, with the discipline of mind and sources of knowledge which the Seminary would afford, considering his acquaintance with the native language and customs, and his habits formed to the climate, he would unite advantages for usefulness now rarely if ever combined. While he could be supported at one fourth of the expense of a foreign missionary, he would be able to perform more labor, and probably be longer in the field. Besides, it should be remembered, that though foreign missionaries must lead the way in the conversion of the heathen, no heathen country can, to a great extent, and for a length of time, be supplied with Christian teachers from abroad;—*they must be raised up and educated among the people to whom they are to preach.*

In this College the Missionaries feel a lively concern. Without some such an institution, they see not how the advantages, which have been gained by their Boarding Schools,

can be well secured. Indeed, the College seems indispensable in that series of measures, which is to effect the subversion of idolatry, and the general prevalence of the Christian religion, among that portion of the Tamul population, for whose benefit it is particularly designed.

In these general views the Prudential Committee concur, and recommend the COLLEGE FOR TAMUL AND OTHER YOUTH to the attention and patronage of the friends of learning and of religion.

The projectors of this institution stand on common ground, on ground where every friend of man can meet; and standing there, under higher sanctions to be faithful to their trust than any which the world can impose, they respectfully solicit patronage in an attempt which they fully believe to be pregnant with most important benefits (benefits stretching beyond the boundaries of time) to a large class of their unhappy fellow men. In the name of learning they ask, in the name of religion they plead, for countenance and support.

Besides donations in money, books suitable for the library, instruments for the philosophical apparatus, or articles for the museum, will be very gratefully received and acknowledged.

Dr. Scudder, in a letter dated Madras, Sept. 23, 1824 (whither he had gone for the restoration of his health,) thus pleads in behalf of the proposed College:

I do hope our Plan has reached you, and that it has been laid before the Christian public, and met their approbation. This plan, if possible, must be put into execution. The perishing millions around us must be supplied with WELL EDUCATED NATIVE PREACHERS. This is probably ten fold more necessary here, than it is in our own country; and I do hope, that very great exertions will be made, by some individual or individuals, to raise large sums for us. I wish the Christian public would especially review the dealings of God with the children now under our care. God has called (as we trust,) a goodly number into the kingdom of his grace, and we cannot but hope it is his especial design, to make many of them preachers of righteousness. And the question should be solemnly put, whether these young men shall be sent into the field to stand by themselves, *half educated*, or whether they shall be *thoroughly educated*. I consider our plan as big with importance.



## JOINT LETTER FROM THE MISSIONARIES, DATED FEB. 28, 1824.

IN a postscript to a former letter it was stated, that Adaline, the wife of Malleappa, Pattache, the wife of Solomon, and Valache, the sister-in-law of Antoeche, were received into the church; and that Philip Matthew, who had fallen under the censure of the church, had been restored to his standing. Not long previous to the writing of the present letter, there were admitted—Parian, a young man residing with Dr. Scudder, Levi Beebe, a boy in the Boarding School at Batticotta, and Katheran, formerly a heathen in one of the villages in Manepy. There were other candidates for admission.

The prejudices of the people against attending the places of worship were evidently diminishing.

The number of Free Schools had increased to 50, in which the average daily attendance was about 1,600, and the whole number connected with the schools about 2,000. Some of these schools are for girls only, and one is taught by a heathen woman. The school for girls at Changany, connected with the Batticotta station, is named *Barley Wood School*, and one in Tillipally is called *Tappan School*, after a gentleman who made a donation for erecting Bungalows for girls. The whole number of girls attached to the Free Schools, is about 250, most of whom attend meeting on the Sabbath. Sabbath Schools have been commenced for the children of the schools, which are conducted much after the manner of Sabbath schools in this country. The Central School at Batticotta contains 48 boys. A particular account of this school has been received.

*Central School for Girls.*

Since the date of our last, we have commenced a separate female school at Oodooville, where there are now twenty-seven girls. Most of these were formerly supported at our different stations; but the great difficulties of managing to advantage both boys and girls in the same school, rendered it desirable to separate them. These difficulties are such, as can never be known in a civilized land, nor can they be conceived to exist in any but heathen countries, where there are few encouragements to virtue, and few restraints to vice; but where, on the contrary, children of four or five years old are practically familiar with the most obscene language, which, in Christian countries, could scarcely be conceived of. In commencing, therefore, the establishment for girls, it

was found expedient to send the boys at Oodooville to another station, (most of whom are now at Manepy,) and to make such preparations and arrangements at Oodooville, as would eventually enable us to form something like an Academy for the education of Females.

The prejudices of the people with regard to allowing their children to eat on the premises of the Missionaries, are in great measure removed. They now exist only among the Velallas who are wealthy, and among those of higher castes.

*Notice to the Benefactors of Children.*

Before closing this article, we wish to repeat what we have often stated, that our Boarding Schools are becoming more and more interesting, and raise our hopes high with regard to the final success of our mission. But it is desirable that those who support children here should distinctly understand, that it is impossible for us to give an account to each individual and society of the children supported by them, and that all our public communications concerning these schools are a substitute for private letters, and are designed principally for them.

It may not be altogether uninteresting to state, that most of the children supported by charity in our mission, deny themselves of one meal a week, that they may contribute the avails of what is thus saved to the Bible Society at Batticotta, Oodooville and Tillipally. We have formed these Bible Societies auxiliary to the Mal-largum Bible Association. These, it should be understood, are but small beginnings, and their usefulness is not so much seen in the amount of money received, as in the influence they may exert in overcoming prejudices, and in preparing the way for that active and systematic benevolence, which is the honor of all enlightened nations.

We have lately thought best to dismiss from our employment Francis Malleappa, who has been a very valuable help to our mission. The reasons for this were, that he was the only native with us who wore a European dress, that on this account it took more to support him than any other one, and that the wages we were obliged to give him were constantly made a standard by others. It gives us much satisfaction, however, to state, that his character is so well known that he will not probably long remain without employment.

*Results of the Donation from the American Bible Society.*

We have distributed a much larger number of Tracts, Scripture Extracts, and



portions of the Bible, during the past year, than in any preceding year. Of the two former, we have received about thirty thousand, a few only of which are now on hand. About five hundred copies of the New Testament are to come into our mission through the Bible Society at Colombo. The Gospels have been already received, the remainder we hope to receive soon. To meet the expense of this purchase, we are most happy to acknowledge the receipt of five hundred Spanish dollars, as a donation from the American Bible Society; and in behalf of the heathen about us, and of the cause in which we are engaged, we take this opportunity to express our warmest thanks for this very seasonable assistance. Still it must be remembered, that five hundred copies of the New Testament are not a supply even for our Boarding and Free Schools. What then shall we do for the souls about us? Shall they perish for want, when there are so many benevolent individuals and societies in America, who would most cheerfully and liberally come up to our help and give these people a supply of Bibles, so as to prepare the way of the Lord that we may hasten his coming? We do feel a confidence that those who have freely received will most freely give.

#### *Need of more Missionaries.*

The Committee will recollect, that the enlargement of our mission has ever been with us a most desirable object. We have thought much of preparing stations for our Native Preachers, and at times have almost secured our object; but at present we are obliged to give so much of our strength to the Central School at Batticotta, that, after having concluded to dismiss Malleappa, we are not able at present to enlarge our borders. This object will, however, become more and more important, in proportion to the success with which God is pleased to bless our efforts; and we do believe the time will soon come, when many of the youth in our Charity Boarding-Schools will find in their hearts a spirit of Christian enterprise, at least sufficient to visit the neighboring continent, if not to become *residents* and *teachers* among their kindred there.

The Committee will readily see, that our situation is such, that the sickness or death of any of our number would involve us in great difficulty, prevent our operations from going forward, (at least at one station, where a church must be left without a pastor,) and give the heathen occasion to triumph.

It may be thought by some, that if God pour out his Spirit and cause extensive revivals, missionaries will be less necessary,

because native help will be much increased; but so far from this is the true state of the case, that, in the present state of ignorance among the people, and of inexperience among native converts, that missionaries must be multiplied, or the work will suffer for want of the proper assistance. A glance at the situation of a clergyman in America, during a revival, when he calls to his help all the neighboring ministers, will sufficiently illustrate this subject. On supposition we extend our missionary labors to the continent, we must have missionaries to go with, to direct, and to counsel the native teachers, who may be prepared to go thither.

Believing that the Committee will fully understand our situation, and that the blessing of God upon our labors will encourage the churches to hold up our hands, we would only add, that the shortness of a missionary's life, the death of three of our number, the increasing labors and cares of our mission, and the desirableness of enlarging our borders, all unite in urging us to say, "Come over and help us."

In a postscript the missionaries say:

We have often felt the need of periodical publications, and we doubt not but authors and publishers would be ready to send us at least a single copy of each of their works.

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### BOMBAY.

EXTRACTS FROM THE JOINT LETTER OF  
THE MISSIONARIES, DATED AUG. 26,  
1824.

#### *Summary View of Labors.*

DURING the three first months of the year, we itinerated considerably; and a region of eighty miles to the north was visited, which had never been visited by a missionary before. By ourselves, and by our superintendent of schools, books and tracts have been distributed to the amount of four thousand.

At our meeting, at the commencement of the year, we resolved to publish a report of our schools, and to make an appeal to Europeans in this country in behalf of them. This measure has been carried into effect, and the result has been such as to call for the highest gratitude to Him, who is Lord of the "silver and the gold." The Honorable the Governor, and many of the highest officers of government were liberal subscribers. From the success of this subscription, we resolved at our last meeting to increase our schools to 34. We have also considered ourselves



called, in providence, to make the most vigorous efforts to improve our schools, by introducing every practicable improvement, and giving a more vigorous personal superintendence. We have sent our superintendent of schools to Bankote, to get a practical knowledge of the Lancasterian system, which the Scottish missionary brethren have introduced in the schools there. He has returned, and we are about introducing elementary sheets in large characters into all our schools. The system is admirably adapted to meet two capital difficulties, which impede the education of Indian youth, viz. the irregularity of their attendance, and the short period they have to remain at school. We have, in order to ensure a greater degree of faithfulness, endeavored to introduce a system, by which we pay the schoolmasters, not according to the *number* of their scholars, but according to their *proficiency*. We have endeavored to raise the character of schoolmasters, which, it must be confessed, is low in this country, by insisting on higher scientific and moral qualifications, than have generally been found in teachers heretofore. In a word, it is our aim to make all our teachers scholars, under our particular instruction and control.

At one of our late meetings, we also agreed not to have our schools dismissed, as has been the case, on the Lord's day, but to have the school employed on that day, in learning moral lessons *only*. All the reasons in favor of Sunday-schools generally, led us to the adoption of this measure. On our old plan, the Sabbath was a day of idleness to the scholars, and of business to the master. We now give half of Saturday to the teacher for the transaction of his worldly business, and we think the scholars will get a much better idea of the Christian Sabbath, by coming together and learning what is purely *religious*, than by being dismissed. We have in some places found an objection to our schools, because they were dismissed on the Sabbath. Neither we, nor the teachers can detain the scholars at school during their own holidays, and when we add 52 days of idleness to nearly double that number that are spent in idolatrous festivals, we find, that nearly half of the year is lost. But while we adopt this measure, we feel solemnly bound to make all understand, that the Lord's day is to be kept holy, and that ordinary business is, on that day, to be laid aside. The letter of Mr. Hill informing us of provision having been made for the support of *five* additional schools, we determined, at our late meeting, to establish them in places which we think most eligible, which will make our whole number of schools *thirty-nine*.

In March last, we had the very great satisfaction of establishing a female school under the instruction of *Gunga*, a competent female native. This is the first school of the kind, we believe, established on this side of India. It seemed quite beyond our expectations; and as soon as its establishment was known, two pious ladies most heartily engaged to defray its expense. But "God's ways are in the sea, and his footsteps are not known." About the middle of May last, the epidemic cholera revisited Bombay, and indeed all parts of India, with awful violence and fatality, and among the dying thousands of Bombay, *Gunga*, the schoolmistress, was one! The school was broken up at once, as we knew of no one to fill her place. When we consider the obloquy which this native female had to brave, and the fetters she had to break, in order to her engaging in this employment, when we consider that the Hindoo shasters denounce misfortunes, early widowhood, and early death, to the female, who dares to *learn*, or dares to *teach*; we cannot but consider this as a truly dark and mysterious providence.

We greatly feel the want of more able and faithful native assistants in the labor of superintendence. We hope that some of our charity boys may hereafter be useful in this department, but at present they cannot be. With a view to raise the respectability of schoolmasters, we have agreed on certain things, which render a man eligible, or ineligible for the service.

We have made considerable exertion to introduce the most solemn and appropriate of the native popular tunes, adapted to the Mahratta hymns we have prepared and printed in Mahratta, and with considerable success. Many of our schoolboys and teachers can sing the hymns with great propriety. But we are aware that our native singing must be very imperfect till we get a gamut perfected in Mahratta. We find no written music among the natives.

Considering the immense field for the distribution of religious tracts, we are about writing to the London Tract Society to aid us in this department. We have already informed you, that the Scottish missionaries brought out with them a Lithographic printing press, which we all hoped would prove of the highest utility in preparing elementary sheets, and small tracts on a large character. But owing to the action of the climate on some of the chemical materials, a temporary failure has ensued. For the present we have the sheets for our schools written. This is done mostly by Manuel Antonio, an assistant superintendent of our schools, who we hope is not far from the kingdom of



heaven. He is a rapid and very beautiful writer.

Several months ago, Mr. Garrett was appointed to correspond with Mr. Pearce, one of the Junior Baptist missionaries at Calcutta, on the subject of a new fount of types. A most beautiful specimen of a font now cutting at Bengal was sent us, which we have determined to obtain. It is larger than either of the founts we now have, and will be useful in every thing that we print of an elementary kind. The first fount of types will be barely sufficient to complete an uniform edition of the New Testament, which we are now carrying on.

We have finished the translation of the whole of the New Testament, and a part of our time is employed in revising and preparing for the press the portions that are required. Since our last, another, and *much improved* edition of Genesis has issued from the press. The Acts of the Apostles is now in the press, after which we intend to print the whole of the New Testament. We have also now in the press a Compendium of Geography and Astronomy for the use of our schools. On the 25th of May, we received from the British and Foreign Bible Society, through the Bombay Auxiliary Bible Society, 100 reams of paper. This arrived at a time when we had begun to feel much anxiety about a supply. The whole of this paper is, of course, to be appropriated to printing the Scriptures only. We are extremely desirous of knowing whether it is your intention, agreeably to an intimation in a former letter, to send us paper and printing-ink from home, or not. It is extremely desirable that some arrangement should be made in regard to this, on which we may depend. About four months ago we received, (on application,) 50 copies of an Arithmetic in Mahratta, published by the Bombay government. These are a valuable accession to our schools. We put one copy into the hands of each teacher, and this supersedes the necessity of our printing any thing of the kind.

The arrival of Mr. Frost is here noticed; but it has been already mentioned in the Herald, at p. 124.—We insert an extract from the conclusion of the letter.

We cannot close this letter without urging on the Committee the importance of sending two more laborers to this mission, *as soon as possible*. There are most powerful reasons existing for the establishment of two new stations *immediately*; one in the Northern, the other in the Southern Konkan.

#### DEATH OF MR. NICHOLS.

THE foregoing letter was signed by Mr. Nichols in company with the rest of his brethren. But it appears to be the last letter of the kind, to which he put his name. Late in the autumn he commenced a tour in the southern Konkan, for the purpose of visiting, and to a certain extent newly organizing, the schools which had been established there. He expected to be absent a month. But before arriving at Rawadunda, about 16 miles below Bombay, he was taken ill with a fever, and reached that place with difficulty. Immediately on his arrival, the teacher of the school at Rawadunda furnished him with a bed and with every attention in his power. Hearing of his illness, Mr. Garrett proceeded to his assistance, and sending back word that he grew worse, Mr. Frost accompanied Mrs. Nichols, in a covered boat, to the place of his sickness, for the purpose of bringing him to Bombay, whither they conveyed him on the 9th of December, ten days after the commencement of his sickness. He was speechless, and much of the time insensible; and, about the middle of the following night, fell asleep and rested from his labors.

The funeral services were attended the next day in the chapel, to which many of the natives resorted, and were solemnly addressed by the Rev. Mr. Fyvie of Surat, who happened then to be at Bombay. The Rev. Messrs. Davis, Fyvie and Kenney visited Mr. Nichols repeatedly after his arrival at Bombay, and, with the Rev. Mr. Carr and the American Missionaries, accompanied his remains to the grave.

#### EXTRACTS FROM MR. HALL'S JOURNAL.

##### *Labors for a Sabbath.*

*Aug. 16, 1824.* Yesterday the number of our Sabbath-school boys was rather greater than usual. The first class of each school was put into one of the chapel verandas, and the whole number of boys amounted to seventy.

The portion of Scripture given, the preceding Sabbath, for them to read, and in which they were to prepare to be examined, was the ivth chapter of John. In reading it, and in their examination upon it, and in my expositions of it, more than an hour passed away pleasantly. We have but just introduced this method, and have encouraging hopes of its usefulness. About 5 P. M. the various classes of the schools were assembled in the body of the chapel, which they nearly fill, and were catechized.



ed. I then addressed them from John iv, 23 and 24, and concluded with prayer as usual. The number of adult hearers, not connected with the schools, might be thirty or forty. In the evening preached in English from the same text.

After speaking of the settlement of Mr. Frost in connexion with the mission, Mr. Hall expresses his regret that two or three missionaries were not sent instead of one.

### *Drought and Famine.*

18. Wednesday's Gazette. "Since I wrote you, I have been to a distance from Brouch, and find that the appearances I mentioned of the crops having broken ground, only prevail in this immediate neighborhood. Beyond, scarcely a vestige of vegetation is perceptible. The country presents one brown waste; every tank is dry; the cattle are drooping for want of forage; and all things indicate an approaching season of the greatest scarcity and distress. Accounts from the northward and from the country to the east of Kaira, indicate the like drought as is existent here. It is too late now to sow either rice, or the bajuree; and the Ahmedabad Districts, (in many parts of which the latter is the staple produce,) must, happen what may, suffer most severely."

The following is the latest from Madras.—  
"The lower classes of the native population still continue to experience the dreadful effects of scarcity, we might say starvation. So numerous are they assembled in and about the Presidency, that it is almost an impossibility to afford assistance to such a multitude. Numbers are, however, by the interference of government, and by the humane exertions of the gentlemen we have before mentioned, rescued from the jaws of death."

*Madras Courier, Aug. 3d.*

O that this people would learn righteousness, while the judgments of the Lord are abroad among them! They have been afraid at his tokens, and Hindoos and Mussulmans have performed very special acts and ceremonies of their respective religions. But alas, how little do they think that all they thus do is sin and provocation!

22. The Lord be praised, for his great mercy in sending such copious showers of rain, that now there is a prospect that the wells and pools will be replenished with water, though it may not be sufficient to restore the crops. The rain has been so powerful several days the past week, as to prevent me from going out among the people as usual. This morning it prevented my

going to the Chapel. In the afternoon it abated, and fifty-five of the senior boys in the schools read the vth of John, and were examined as to their understanding of it. I afterwards addressed the whole, nearly two hundred boys, the teachers, and about 20 other adults, from the same chapter.

30. This morning but few people came to the chapel. Among some Hindoos, there were nine or ten young Mussulmen. One of them was a very good reader. I gave him a Hindoostanee Testament. He read most of the first three chapters of Matthew. I occasionally expounded, and they seemed to understand it well; and what was unusual, none contradicted or gainsayed. The reader said, that his heart burned while he read, and that he should read the book many times, if I would give it him. I gave it to him, and invited them all to come the next Sabbath. In the afternoon 60 senior boys read and were examined in the vith chapter of John. The whole number of boys was 252. I addressed the assembly from the first part of the same chapter. In the evening Mr. Frost preached in English.

Sept. 1. The present is one of those deeply melancholy seasons, which, for so many centuries, have been annually revolving upon this land of darkness. The Hindoos, with music and dancing, are carrying about the clay images of their monstrous god Gunputtee. The Mussulmans, with still more noise, and riot, and debauchery, are building their tabuts, and parading the streets, in honorable memory of the two far famed descendants of their prophet, called Hassain and Hussan.

On these occasions such violent contentions between the different sects of Mahomedans are liable to arise, that the police have thought it prudent to quarter detachments of armed men in the various parts of the towns. This has not been done on former occasions. Last year there was fighting and murder. These deluded Hindoos and Mussulmans act up to the true spirit of their respective religions, and the spectacle administers to Christians a two fold rebuke; first, for not living up to the true spirit of that holy religion which they profess; and secondly, for not making more worthy efforts to fill all the earth with that religion, to the exclusion of all others.

### QUALIFICATIONS DESIRABLE IN MISSIONARIES TO INDIA.

As there is now a call for more missionaries to reinforce both the Bombay and Ceylon missions, especially the former, the following remarks on the character and qualifications desirable in missionaries to India, may be



serviceable. They are from a member of the Madras Corresponding Committee of the Church Missionary Society, and are copied from the last Report of that Society.

Missionaries are required of cultivated minds and enlarged views—of distinguished character, as divines and logicians—and of eminence in the ready application of that description of talent, which enables the possessor to anticipate and answer objections to any part of the Christian system, to explain difficult and to illustrate obscure passages of Scripture; while it qualifies him to reconcile such as, to a superficial observer, or to a sincere but uninformed inquirer, may appear contradictory—men, who have ploughed deeply into the depravity of the human heart, and experienced strong convictions of the evil of sin; who are impressed with a lively sense of the unmerited goodness of God, in imparting to them a knowledge of the Saviour, through the benign influence of his word and Spirit; who deem it an honor to spend and be spent in the service of their exalted Redeemer; who entertain just conceptions of the inappreciable worth of the soul, and are capable of bearing and sympathizing with their fellow-creatures on whom the Sun of Righteousness has not arisen to dissipate the gloom of ignorance and vice which surrounds them—men of a subdued and patient spirit, of mild and conciliatory manners and address—men in whose tongue is the law of kindness, and in whose heart is the love of God and of their neighbor.

These endowments and acquirements are especially requisite in the character of an ambassador of Christ to persons so acute, so capable of discrimination, and so far advanced in arts and sciences, as the better-informed inhabitants of India, and so far removed from barbarism as the mass of its people; and, considering the patience, the mildness, and the timidity which mark the conduct of all classes of the community in their intercourse with Europeans, too much stress cannot perhaps be laid on the importance of self-government, and of forbearance and of meekness in the private walk and public ministry of a missionary. He must, indeed, be himself an example of the salutary tendency of the doctrines which he preaches; otherwise there is no warrant, in reason or in Scripture, to expect much benefit from his labors.

In addition to the qualifications above enumerated, it is obviously necessary that a missionary should be completely master of the vernacular tongues of the country; both in their regular construction and in their idiomatic use; and it is highly desirable that he should possess a knowledge of the Sanscrit language and of Hindoo mythology, and that he should not be ignorant of the practice of medicine, or without skill in mechanics. A missionary, acquainted with Sanscrit and conversant with Hindoo mythology, would have particular attractions in the eyes of the learned natives: and this knowledge would not only procure for him their respect and attention, but would prove a powerful auxiliary to his other acquirements in his endeavors to

lay open the obscenity and wickedness of their corrupt system; while an acquaintance with the practice of medicine, and with the application of the mechanical powers to the common purposes of life, could scarcely fail strongly to recommend him to all ranks in society, and might, through the divine blessing, materially subserve his benevolent designs for their spiritual welfare.

It may also be remarked, that men of a hardy frame of body and of few personal wants might, in some situations, be singularly useful; for, although the general tone of the reports in respect of climate is not unfavorable, yet it must be borne in mind, that this part of India presents few conveniences for itinerating, and does not always supply the means of procuring medical aid.

## SANDWICH ISLANDS.

### WOAHOO.

*Extracts from a Communication dated Sep. 17, 1824.*

#### *Progress of Instruction.*

THE edition of hymns in the native language, which we have before mentioned as published here about the beginning of the present year, is eagerly sought, and highly valued by such of the people as can read. We have subsequently published a little work of elementary lessons for learners, which is very acceptable, and of which about 800 copies have been given out at this island, and as many more at the other islands. Probably not less than 1,600 of the natives have been instructed in *reading and spelling*, since the year commenced, most of whom might have been instructed in *writing*, also, had they been provided with slates and pencils. Not less than 50 natives, who have learned to read and write, have been employed more or less as school teachers at the different islands.

On the 23d of March last, the nation was called to mourn the death of one of its highest chiefs, Governor Cox, who, we well remember, exerted a kind influence in the council at the time the first missionaries were permitted to settle in the islands, and who has since, at different times, attended to their instructions, and manifested an interest in their object.

#### *Further Notices of Tamoree.*

What shall we say? Shall we suspend our harps on the willows, or shall we use them to magnify the grace of God, who is passing before this nation in majesty? We will sing of mercy and of judgment. Tamoree, the uniform and generous friend and patron of the missionaries,



the father, benefactor, and counsellor of his people, whom we regard as a humble disciple of the Lord Jesus, has fallen asleep, and his spirit, we trust, now rejoices before his throne, with that of Obookiah, Keopuolani, and other happy first fruits from among the heathen. Previous to his last illness, he had, in several religious conference meetings, humbly and impressively exhorted the people to deep repentance and thorough reformation, and a sincere and hearty turning to the Lord Jehovah; and, in his dying charge, earnestly recommended to the chiefs the religion of Christ, as being his only trust. He was first attacked with pleurisy uncommonly severe, but when that yielded to proper applications, a diarrhoea succeeded which proved fatal.

#### ATOOL.

##### *Brief Extracts from Mr. Bishop's Journal.*

THE first extract describes the aspect of the island.

Nov. 3, 1823. At day light, we discovered the island of Atooi in full view before us. Her rugged and lofty summits, her dark avines, her deep vallies, and sunny shore, appeared in succession to our view. The face of the country is extremely uneven. A lofty chain of mountains runs through the interior from east to west, reaching to the clouds, which daily gather around their summits, and are discharged in copious showers upon the vallies below. The shores are interspersed with alternate ridges of high land and deep vallies, that commence at the sea, and are terminated by the mountains in the interior. The soil is destitute of trees and forests, except in the vallies and upon the sides of the mountains, several miles from the shore. This circumstance gives it the appearance of great sterility to the passing voyager.

The situation of Mr. Whitney's house at Wimaah, is thus described:

It stands in a sequestered spot, in the valley of Wimaah, beneath a grove of coconut and kou trees, and is overlooked in the rear by a high, rugged cliff, that borders on the valley. Just in front runs the river of Wimaah, a sheet of water about twenty rods in width, abounding in fish, and enlivened by the continual passing and repassing of canoes.

Next follows a description of the valley, in which, until lately, Mr. Ruggles resided.

Dec. 6. Visited the valley of Hanapepe in a canoe, for the purpose of pro-

curing some provisions, and of preaching to the people. This is the third time I have visited this valley. It lies seven miles east of Wimaah, and is environed by lofty cliffs on each side, that commence on the south, where the valley opens to the sea, and stretch along in an irregular manner, until they are lost in the mountains of the interior. It is watered by a cold, pure stream, capable of navigating canoes to a considerable distance into the country.

In this populous valley lies the farm of Mr. Ruggles, upon which he has erected a small stone house, his late residence. It stands on a picturesque spot, at the foot of a precipice nearly 1000 feet in height. Near it is the most important field for labor in the island.

##### *Comfortless situation of the Sick.*

7. This evening I was called to visit the sick couch of one of our pupils, who for some time past has been in a declining state. I found him in great pain, and the paleness and tremor of death were upon him. I administered an anodyne, but with little hopes of effecting any benefit. I could only commend him to the Lord, and take my leave. On my return, I was led into a train of reflections upon the state of this people in time of sickness. They have little knowledge of the means of cure, when attacked by disease, and consequently are either left to the strength of their constitution for a recovery, or, what is more common, to linger and die. They have no diet for the sick, except their common one of *poe* and raw fish, and no couch but the ground to rest upon. The greater part of those who are taken sick, never recover, especially among the children. Surely nothing but the blessings of Christianity and civilization can save this sinking people from annihilation.

Upon this gloomy picture the reader will be happy to observe Christianity pouring a few rays of light.

8. The sick boy mentioned yesterday died during the night. This morning I was requested to perform the funeral service after the Christian manner. I prepared, therefore, a short address, and a prayer suited to the occasion, and requested that all the scholars of both schools might assemble at the church. At 4 P. M. the church was nearly full, great numbers coming out of curiosity to witness "some new thing." After service a procession was formed, preceded by the chiefs, when we walked with stillness and regularity to the grave. The scene was novel, and ex-



cited much attention among the people. Some of the chiefs observed that this was the right way to conduct a funeral, instead of their old custom of carrying out their dead in the night.

#### KIRUAH.

*Extracts from the Journal of Messrs. Thurston and Bishop.*

Feb. 12, 1824. Mr. Ely and Hopu, left this place in a canoe to visit Honaunau, a village 24 miles southward, in order to preach to the people, and, if possible, to gain admittance into an ancient *Heiau* (heathen temple,) still standing, and containing many images, both within and without, with the bones of several former chiefs. In the latter intent they failed of success, not having the proper credentials.

#### *A new station at Kaavaroa.*

After having preached to the people, they returned to Kaavaroa, eight miles, in the evening, and passed the night with Naihe and Kapiolani, where they also addressed the people. The above mentioned chiefs, together with Kamakau, are much in earnest in their attempts to obtain Mr. Ely for their minister. They promise, on condition of his coming to live amongst them, to build him a dwelling house, cook house, and enclosure of stone. They engage further, to furnish him with fresh water and vegetables free of expense. Their earnest solicitations have induced Mr. Ely to consent to forego the pleasure of dwelling here with an associate, for the opportunity of being more extensively useful in a place where the providence of God seems evidently to have gone before him to prepare the way.

On the 10th of March a church was in considerable forwardness at Kaavaroa. March 20th, Mr. Bishop visited the place. Kaavaroa is about 16 miles south of Kiruah.

He arrived there on Saturday, after a passage of six hours. Spent an hour at Keaukou on his way, and addressed about 200 persons. Spent the evenings of Saturday and Sabbath in religious conversation with the chiefs of Kaavaroa. Morning and evening services on the Sabbath were held with attentive congregations under the spreading branches of a kou tree, within a few paces of the spot on which fell the lamented Capt. Cook. At 12 o'clock, he crossed the bay, and preached to about 150 persons assembled at Kearake'kua.

23. Mr. Thurston went down this morning in a canoe to Kaavaroa, to attend the dedication of the place of divine wor-

ship, just completed at that place. The house is built after the model of the one at Kiruah, having a good pulpit with cushions and hangings. Mr. T. preached on the occasion to a large and attentive audience; after which some regulations were read respecting the church, and the manner of observing religious worship. The whole scene was interesting, and great propriety of demeanor was manifested by both chiefs and people on the occasion.

About this time the Governor threatened to banish several natives for violating the laws of their country, by doing unnecessary work on the Sabbath day.

#### *Remains of Idolatry.*

May 15. Received letters from Waiakea, over land, by the hands of Alapai, a young man, belonging to Naihe's family, who has just returned from a tour around the island. During this excursion, he has improved the opportunity of instructing the people, wherever he went, in the principles of Christianity, and in praying with them, as we hope, in the spirit of a Christian. He informs us, that the people inhabiting the remote parts of the island, still feel great attachment, (if fear may be called such,) to their former goddess, particularly to Pele, (the celebrated god of volcanoes,) concerning whom they relate many frightful legends. He succeeded in a few instances in destroying several images of stone, by rolling them into the sea, though the natives opposed it, and declared that he would die in the attempt.

A similar adventure is related by Honorii, in a late visit to the eastern part of the island of Mowee, whither he went in company with Keoua, wife of Governor Adams. That part of the island had never been visited by missionaries, and Honorii took occasion to preach to them Jesus Christ. He found them wholly uninstructed, and exceedingly attached to their idols, and disposed to resist every argument in favor of a change in their religion. Before he left the place, he ascended a neighboring hill which overhangs the sea, on the top of which were several huge stones erected, covered with tapa, (native cloth,) and dignified with the appellation of gods. With the aid of some of his company, he succeeded in displacing them from their beds, and rolled them into the sea.

June 6. Spent the evening in conversation with Kamakan, who related the particulars of his Christian experience. The conversation was highly satisfactory. He applied to us some time since for baptism, which, after a suitable course of in-



his Christian character shall continue unblemished, we purpose to administer. The case of Kapiolani, who has sat under the instruction of the missionaries at Woahoo for several years, is still more satisfactory. In the midst of the mental darkness that surrounds her, she appears a burning and shining light.

On the 16th, Governor Adams and all the chiefs sailed for Labinah, to attend on Kaa-humanu, who was then sick.

July 11. Sabbath. This morning Governor Adams, accompanied by several other chiefs, arrived in his schooner, just as our bell was ringing for divine worship. We were gratified at observing him, instead of landing at his house, at a distance from the church, proceed to the landing place near our houses, and from thence directly to the place of worship. Soon after the other chiefs followed. The people, on seeing them arrive, immediately flocked to the church as formerly, and the house was filled.

#### *Attendance on Instruction.*

Aug. 5. The ordinary number of persons who attend worship on the Sabbath is, at present, about 400, among whom we notice the Governor, John Adams, and most of the principal persons in the place, as constant attendants.

In addition to preaching, we have the daily charge of two schools; one in the king's house adjoining our dwellings, consisting of nearly 50 scholars, and conducted by Mr. and Mrs. Bishop; another in a house lately erected for the purpose in the Governor's enclosure, consisting of the chiefs and principal persons of the place; and conducted by Mr. Thurston and Hon. orii. Mrs. Thurston has likewise under her care a class of girls, whom she is instructing in needle work.

We have distributed in this village, since the commencement of instruction, about 400 Spelling books, and 100 Hymn books to nearly as many different individuals, nearly all of whom may be considered as under a course of instruction, though not all are regular attendants of our schools. They are in the habit of uniting in companies, to read their lessons aloud, as with one voice. Though this method of learning to read is not desirable where a better can be pursued, yet we are persuaded many more individuals, than we could instruct, are in this way qualifying themselves to read the Holy Scriptures, whenever we shall be able to put them into their hands. Among our scholars are persons of all ages and both sexes; but by far the greater part

are from among the youth, a circumstance which we consider as highly favorable to our future usefulness. Though we do not despair of benefiting the adults, many of whom are susceptible of religious and moral impressions, and some of whom we hope have already been brought into the kingdom of our Lord; yet, generally speaking, this class of persons are so inveterately addicted to their ancient customs, and so deeply immersed in low and vicious habits, that it is to the rising generation we principally look for the subjects of the transforming grace of God.

#### WAIAKEA.

#### *Notices from Messrs. Goodrich and Ruggles's Journal.*

MESSRS. Goodrich and Ruggles arrived at Waiakea, on the north-east side of Owhyhee, Saturday, the 24th of January 1824. Two small schools were immediately commenced, but under some discouragements from the extreme ignorance of the people, which rendered some afraid of the "palapala," and nearly all insensible of its value. Some of the children inquired how many *tapas* would be given them for learning through the spelling-book.

On the 7th of February, Koakou, a chief under whose protection they were to live, arrived in the Cleopatra's Barge. He was much pleased that missionaries had come to Waiakea, and promised to erect a house for public worship. Meanwhile one of the native houses was used for the purpose. Coming to this house one Sabbath, Mr. Ruggles found the natives at their *poe* dishes. On his entrance they inquired, if eating was *tabued* (forbidden) on the Sabbath. They were answered, of course, that it was not. They continued eating but a short time, however, when the head-man said, "Come, let us put up our calabashes, that the *King's Curiosities* may pray." The missionaries are said to be often spoken of under that denomination.

Early in March, a house, which had been erected by order of Krimokoo, for the accommodation of the families of the missionaries, was completed, and Messrs. Goodrich and Ruggles moved into it.

May 19 their church was completed, being the *ninth* which has been erected for the worship of the true God on those islands.

June 24, Mr. and Mrs. Goodrich were called to part with their infant son, which died at the age of little more than four months,



## Miscellaneous.

### REMARKS ON THE PROVINCE OF TINNEVELLY.

THE Missionaries of the Board in Ceylon often refer, in their communications, to the adjacent continent, as furnishing a very promising field for missionaries from this country; and they habitually contemplate the extension of their operations to that portion of the Tamul population, as likely to occur at no distant day. Many of our readers will, therefore, be the more interested in the following remarks upon the district of country, which they have in view. The remarks are from the Corresponding Committee of the Church Missionary Society, at Madras, and are taken from the appendix to the last Report of that Society.

*Geographical situation, &c.*—The geographical situation of Tinnevelly is between the 8th and 10th degrees of north latitude, and between 77° 30' and 78° 30' east latitude bounded, to the north, by the Madras District and the Ramnad Zemindary; to the east and south, by the sea; and, to the west, by the Ghauts.

Its principal towns are as follows:

Tinnevelly, about 30 miles westward from the sea; and about the same distance from the Ghauts; the distance from both greatly lessens as we proceed southward. This city has about 23,000 inhabitants, of whom one-tenth are Brahmins.

Palamecottah (or, more correctly, Paleyamkottey, which means a Fortress) is about four miles from Tinnevelly, eastward, and contains about 9,400 souls.

The climate of this province, judging from Palamecottah, which lies nearly in the middle of it, is comparatively temperate and healthy; excepting in March, April, and part of May, when it is very hot: afterwards, till October, the heat is much abated by the wind which blows from the mountains; and which, in August and September, is rendered even cold, particularly at nights, owing to the rains that fall about that time. During the Monsoon in October and November, lasting sometimes till December, the rains are not very violent: after which the weather is, in January and February, as every where in India, very pleasant; which is increased by the sea-breeze, though that is not so refreshing at Palamecottah as near the coast, because of the distance which it has to travel over land. When the east and west winds fail, which happens occasionally, the days and nights are very sultry, and trying to the strongest constitution. The resident gentlemen here usually spend the time from May till October at Courtallam, a place at the foot of the Ghauts near Tenkovy, about 30 miles north-west from Tinnevelly; during which time it is very cool there,

resembling the European climate: a water-fall renders the place very pleasant, and beneficial to the invigoration of health.

*Languages and Religion.*—The principal language spoken here is the Tamul. The Teloogoo, Mahratta, and Hindoostanee are comparatively but little in use. Moormen, indeed, abound in several parts of this district: they speak, however, mostly the Tamul.

The Brahminical religion obtains through the country. The worshippers of Vishnoo and Siva are found every where here, as throughout the Peninsula. There are, besides, worshippers of demons, called Vedalam, Maden, Soodaleimaden, &c., which they represent by a heap of clay in a pyramidal form, on the top of which they put the pot which the devotee had on his head while serving the devil on the festival-days. The figure is in some places high; in others, low; they whitewash it, and enclose it by a low mud-wall, leaving the figure in the open air: in general, trees are planted about it: they worship it most frequently at night, when they make a fire near it, with which they boil rice, &c., which they offer to the idol and eat: their worship is attended with shocking music and howling of the people. They expect from the devil every blessing that we crave from God, excepting spiritual blessings, which they do not seek: all their desire is for exemption from sickness and other bodily evils, and for the enjoyment of health and prosperity in this life. On their festival-days, they offer to the idol, cocks, goats, or sheep; and a devotee gives himself up on the occasion to be possessed of the devil, when he is filled with the greatest phrensy, and exhibits the most shocking figures and gestures.

The worship of these demons is principally performed by the low castes: "No intelligent persons," say the rest, "will worship them."

We observe, with pleasure, that the burning of widows and the drowning of infants is not at all common in this part of India: the burning of widows occurs very rarely.

*Castes.*—Of the four chief castes, all abound in this district, except the Cshatriyas: the Soodras most prevail. Of the Soodras, the Pallers and Parriars are most numerous: and, next to these, the Shanners and Eloovers. After these classes of Soodras, the Brahmins are most numerous, then the Moormen, and then the Christians.

A list of the divisions and subdivisions of the Caste here follows, in which they are placed according to the rank which they hold among the Natives of these parts. The orthography is according to the pronunciation in Tamul.

- I. Bramaner—OR BRAHMINS.
- II. Sattriyer—OR CSHATRIYAS.
- III. Vanniyer—OR VAISTYAS.
- IV. Soottrier—OR SOODRAS.

The SOODRAS are divided into *High-caste Soodras* and *Low-caste Soodras*.

The *High-caste Soodras* are called Velalaler, and comprise the following:



1. Moodelliar.
2. Karcikattar.
3. Vellaler.

These last are the gentlemen, as it were, among the Soodras, and are distinguished by the title of "Pillei."

The *Low-caste Soodras* comprise the following:

1. Vadooger—or the Gentoos.
2. Rettigel—a sort of superior householders.
3. Tottiyer—another sort of householders, they are also used for bold undertakings.
4. Ideizer—or Cowkeepers.
5. Kooyaver—or Potters.
6. Solooper—or Weavers in hemp, Rope-makers.
7. Savalakarer—or Fishers.
8. Maraver—or Watchers: they are also used as Guides, and are sent on exploits.
9. Kaikoler—or Weavers.
10. Kammaler—or Mechanics: these comprise—
  - (1) Tatcher—or Carpenters.
  - (2) Sippiyer—or Architects.
  - (3) Koller—or Ironsmiths.
  - (4) Tatter—or Goldsmiths.
  - (5) Kattacher—or Stone-Cutters.
  - (6) Kanner—or Brasiers.
11. Vaniyer—or Oilmongers.
12. Vannar or Washermen.
13. Navider—or Barbers.
14. Panar—or Tailors.
15. Shanar—or Toddy-drawers; cultivators of the palmira-tree.
16. Eelooover—or Rack-distillers.
17. Semmar—or Shoemakers who do not eat cows' flesh.
18. Sakkiliyer—or Shoemakers who do eat cows' flesh.
19. Paller—or Laborers in the field.
20. Parriar—of no particular employment, but esteemed the lowest of all. The original destination of the Parriar Class was to burn the dead; but every caste now burns its own dead, except that the Navider, or Barbers, are occasionally employed for the purpose.

As the district abounds with palmira-trees, the subdivision of Shanar is here more numerous than in other parts of India: the cultivation of this species of tree is their whole employment and means of subsistence.

This district is, likewise, famous for cotton; the cultivation of which occupies a large proportion of the population, including the Moormen: in consequence, the fabrication of cotton cloth is, likewise, extensive; in which the women and children largely partake, preparing the cotton for the men, who are the weavers. The Weaver Caste is, therefore, numerous.

Large portions of land, or whole villages, are possessed by many rich natives, who cultivate it by the Paller, who are mostly their slaves, and whom they have a right to sell as they please.

The occupation of the Maravers is to watch at nights, to be way-guides, to go out on enterprises, &c. by which they earn their bread: they are famous for thieving, and are, therefore, called Kallers, or Robbers. It is

singular that gentlemen, who have gardens outside the Fort, must pay something monthly to such men, for watching their houses and gardens at night: if they do not, they are sure to be continually vexed by thieves. It is as much as if we paid these men for not stealing; but if, while they are paid, something be stolen, they must make restitution. Of this caste are the Poligars (which ought to be written Paleyakarrer, i. e. possessors of of Camps or Troops) who were formerly the petty chiefs of this country, and who still disturb its peace by their depredations, in conjunction with the other Maravers; which renders travelling unpleasant and unsafe, particularly to the Natives.

The number of all the inhabitants in this district cannot be accurately stated; the total may be estimated at 700,000.

*General Character.*—The general character of all classes of heathen in point of religion and morality is deplorable. They have no idea of the *true* God, except that there is such a Being, and even that is but speculative and imperfect: nor do they, in general, exhibit any desire to know him; but feel themselves perfectly contented with their state, being persuaded, that, in the present age of the world, it cannot be otherwise than miserable—that all the various transactions, whether good or bad, must come to pass so as they do, because the "fatum" is written on every one's head, which none can deviate from—that the soul is a part of the divinity, on which account every thing that they do is a necessary act of the deity—and that, though there will be rewards and punishments, yet at last all souls will be absorbed into the deity again.

The heathen Pagodas in this district it would be hard to enumerate. There are 96 large Pagodas: 13 of which are more celebrated than the rest, because, as the heathens say, the principal idol of each sprang out of the earth itself; whereas they allow the others to be the work of men's hands.

The superstition of the people is excessive.

They worship images of gold, silver, copper, and of a composition of these and other metals; with the lingam, the brahminy-kite, gooroos, and even the lamp which they keep in their dwelling-houses.

They make images of deceased kings, of women who burn themselves on the funeral pile of their husbands, of persons who pull out their tongues, and of those who are killed with a sword or pike. They build pagodas in which they put these images; and if the door is eastward, they prostrate themselves with the head to the northward, and perform adoration before the door.

When a young person dies between the ages of ten and twenty, the nearest relative sacrifices, in a corner of the house, cocoa-nut, cloth, fruits, rice, and (if they be of a caste that eats flesh) fowls, &c. to the manes of the deceased, and worship them. This is repeated on every festival throughout the year: but, should the deceased be a widow, this ceremony is not performed.

They consider it very unlucky for a traveller to set out on a journey to the westward, on Sunday or Friday; to the eastward, on



Tuesday or Wednesday; or to the southward, on Thursday.

When going any whither on business, if they meet an oilmonger, a barber, a parriar washerman, a lame or blind man, a single brahmin, a potter, a widow, a person carrying a new pot, or a pot of butter-milk, or an empty water pot, or oil-pot; or, if a fox or cat run across the road; if a crow fly upon the left side; if they hear the sound of only one person crying, a lizard squeaking, or an owl screeching but once—all these they regard as bad tokens of success; and, if they can, discontinue their journey.

But if they meet a married woman carrying water, a washerwoman carrying dirty clothes, a cowkeeper's woman carrying milk, two brahmins together, a single Malabar man, a person carrying fruit, a king's palan-keen, a corpse, a man blowing the shank or with tom-toms, or a woman with her hair properly combed and tied; if they hear an ass bray, a horse neigh, an owl screech twice, or four or more women crying together; if they see a brahminy-kite fly on the right side, a bird called Bulleyarn fly across the road from right to left, or a crow from left to right, a blackbird fly on the left side, a dog run across the road from left to right, or a fox from right to left—all these they think good omens; and pursue their way with fair hopes of success.

Idolatry and its various festivals engross, next to the means of livelihood, all their attention: superstitious belief in the course of the stars, &c. directs nearly all their movements for the support of this life, which alone they think it is necessary to care for. They have little or no idea of the soul: they identify it with life; and if they have but where-with to eat and to drink and to clothe themselves, they think themselves the happiest of beings: whoever provides them with these necessities, they regard nearly as their god! They will strive, indeed, to gain more than they need, but it is only to gratify their sensual passions: not the basest method is left untried, if it will but lead to that end; as, according to their opinion, lying and cheating are privileged in this age.

In their temporal affairs and employments, they shew much ability; and, if they have first received the stimulus of self-interest, they are able to undertake and carry on any thing, except it be contrary to their respective castes; out of regard to which, there is rarely one found, who, besides the business of his father, would venture to learn another, be his distress never so great. This, however, may be mainly ascribed to the fear of persecution, which would surely follow his attempt to tread out of his father's business.

They have a great love of money; so much so, that not a few will scrape money together merely in order to have it: for that purpose, they have a hole in the floor of their houses, with a pot which they fill with money as they receive it. Rich people, when they have laid up vast treasures of this kind in brass pots, put watchmen to guard it, and have a lamp continually burning near it.

So long as the native is observed, so long

will he appear faithful in his dealings and services; but, turn away from him, and he will surely deceive you. Perjuries are frequent: and, in every class, conspiracies against the welfare of others, either from envy or vengeance, are nearly of daily occurrence. The rich enslave and oppress the poor—the poor crouch hypocritically at the feet of the rich. The learned haughtily despise the ignorant, as if they were never ignorant before they became learned—and the ignorant man thinks the voice of the learned as the voice of the gods.

Among these, the Brahmins stand foremost: in them the people here have still much superstitious belief, and are blindly guided by their dictates. The Brahmins study principally the first three Vedams; but many of them are poor and ignorant, knowing hardly any thing more than the ceremonies which they have to perform. There are rich Brahmins, who care little or nothing at all about study; contenting themselves with their rites and their pleasures. The Brahmins here seem to have hitherto attended very little to religious investigation: despising Christianity, they do not examine it; and thus remain ignorant of its excellency, and blind to the defects of their own religion. Having had mostly very unfavorable specimens of Christianity before them, they have also received little inducement hitherto to examine it. In fact, they seem to shun investigation: lately, only, a few instances have occurred of some of them listening to what was said about Christianity. The Brahmins in this district seem to be twenty years behind those at and near Madras: even the poorest among them here will not yet dare to take an employment as a Schoolmaster, for fear of the rest; who would greatly despise him, because of his taking so degrading an office as teaching Soodras!

The Soodras discover a much more promising spirit. They like discussions on religious subjects, and to hear explanations of the Scriptures. Among them, a great many, particularly in cities, know how to read and write; and they have not a few Tamul schools, in their respective places: those in the villages are less anxious on the subject. The Soodras, in general, maintain a respectful behavior to their superiors: toward their inferiors, they are usually proud and insolent. The virtue of humility is not known among them; nor among any of the other classes. They encourage, however, more hope of improving them, than the Brahmins. There are some learned people among the Soodras; but each one confines himself, usually, to one branch of learning. They exhibit a sound understanding: still, their learning does not profit them in respect to true religion and morality: they go along the road of superstition with the ignorant.

The Maravers, Shanars, Pellers, and Parriars are, usually, very ignorant and dirty; sometimes, of a wild appearance. All kinds of vices are common among them. They have little estimation of learning, though they are not without abilities; and, when once roused, they are capable of becoming intelligent. Still, they are several degrees behind the other Soodras in cultivation of mind: the



reason of which doubtless is, the abject condition of slavery, in which they have been held for ages by the superior castes. Their wants are few, and their desires reach not beyond the feeding of their bodies: their ideas, likewise, are principally confined to the sphere in which they move. However, they have persons who may be called learned: these are Pandarams among the rest, who know how to read and write, and to sing some stories of their gods; and especially practise astrology, whereby they gain their livelihood, and great ascendancy over other people.

The Moormen maintain their usual character of haughtiness and contempt of other

religions: they live, as their Koran teaches them, in all sorts of sensuality, and are content with their religious ceremonies. They speak Tamul; and, in general, wish their children to learn to read and write. In their belief in Mahomed they are still very obstinate. They have fifty Mosques in the district. The poorer classes are weavers and merchants; but the more respectable are landholders and farmers.

In all this province of about 700,000 souls, there are, at present, but two European missionaries, and none from this country.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

IN our last number, p. 119, we gave a brief notice of the receipts and expenditures of this great and noble institution. But, believing that our more inquisitive and attentive readers may be interested to see a more full abstract, we have prepared one from the twentieth Report, that is, for the year ending March 31, 1824. We have expressed the value of the respective items in our currency *at par*, or four shillings and six pence sterling to the Spanish dollar.

##### Receipts.

Annual subscriptions to the parent institution,	- - - - -	\$10,625 11
Donations and life subscriptions,	- - - - -	18,445 11
Congregational collections,	- - - - -	2,694 53
Legacies in cash, and in stock transferred,	- - - - -	12,713 92
Dividends on stock, interest on exchequer bills, &c.	- - - - -	11,001 35
Amount of general receipts,	- - - - -	55,480 02
From Auxiliary Societies, free contributions; that is, contributions for which Bibles are not expected in return,	- - - - -	186,699 21
For Bibles and Testaments, Reports, Monthly Extracts, &c. sold: [N. B. <i>Nearly the whole of this item is for Bibles and Testaments sold.</i> ]	- - - - -	
To Auxiliaries and subscribers in Great Britain,	- - - - -	180,356 20
To Auxiliaries in the British Foreign dominions,	- - - - -	2,551 10
To correspondents at Basle,	- - - - -	604 63
To Catholics in France,	- - - - -	816 25
In Turkey and Asia Minor,	- - - - -	875 07
Other foreign parts,	- - - - -	130 81—185,334 06
Drawback on Bibles and Testaments in foreign languages, exported, on printing paper exported, and insurance refunded,	- - - - -	6,792 77
Total net receipts,		\$434,306 06

##### Expenditures.

Cost and charges, of Bibles and Testaments in various languages: viz.		
English, Irish, Welsh, and Gaelic,	- - - - -	\$189,163 33
In other European languages,	- - - - -	25,286 38
In the languages of Asia and Africa,	- - - - -	25,624 93
Printing paper for part of the above and various other purposes, as printing Reports, Monthly Extracts, &c.	- - - - -	51,510 87—291,585 51
Cost and charges of Bibles and Testaments, printed and purchased on the continent of Europe, for distribution to Catholics and Protestants,	- - - - -	30,547 04
Monthly Extracts in German, printed at Basle in 1822 and 1823,	- - - - -	753 37
To the Rev. Dr. Morrison for printing and circulating the Chi- nese Scriptures,	- - - - -	4,444 44
To the Committee of Translators at Serampore, for translating and printing the Scriptures in Oriental Languages,	- - - - -	17,777 78
To missionaries at Surat, in aid of expenses incurred on the Guju- rattee Scriptures,	- - - - -	2,222 22
Translation of a brief view of the Society into Arabic, under the direction of Mr. Leeves,	- - - - -	16 45
To Foreign Bible Societies; viz.		
Wurtemberg,	- - - - -	2,444 44
Paris,	- - - - -	4,444 44
Swedish,	- - - - -	2,222 22
Carried forward,	\$9,111,10	55,761 30 291,585 51



	Brought forward,	\$9,111 10	55,761 30	291,585 51
Hambro Altona,	-	888 89		
Colombo,	-	1,333 33		
Calcutta,	-	4,444 44	15,777 76	71,539 06

Contingent expenses; viz.

*Foreign agencies:*

To the Rev. Dr. Pinkerton, as agent of the Society in foreign parts,	1,777 78
To the same, expenses of removing his family to England,	592 89
To the Rev. H. D. Leeves, as agent in Turkey, on account,	771 33
To Benjamin Baker, Esq. as agent in Syria,	1,333 33
To the Rev. Dr. Steinkopff, travelling expenses, in promoting the object of the Society in Flanders, Germany, and Switzerland,	1,155 55
Shipping charges, freight, &c. connected with the general purposes of the Society, sea-insurance, &c.	4,510 70
Insurance against fire, to be refunded by the Russian Bible Society,	237 51
	5,630 88
	4,748 21

*Domestic agencies:*

Salaries of the Secretaries,	3,500 00
— of the Assistant Secretaries, one of whom discharges the duties of an Accountant,	2,666 67
— clerks in the Secretaries' and Accountants' departments,	968 49
— to the depository,	1,111 11
— to the Rev. P. Treschon for various services,	444 44
— to Mr. C. S. Dudley, as travelling agent in G. Britain,	1,333 33
— commission on collecting annual subscriptions,	542 97
Expenses of the depository, including the clerk, warehouseman, porters, and various incidental charges,	3,132 00
Travelling expenses in forming, aiding, and visiting Auxiliary and Branch Societies and Bible Associations in England, Scotland and Wales,	5,409 33
	19,108 34

*Miscellaneous charges; viz.*

Books purchased, or bound, for the library,	113 25
Insurance from fire,	703 80
Repairs of the Society's house, warehouse, &c.	696 02
Taxes for the Society's house and warehouse,	609 75
Coals, candles, gas lights for the Society's house and ware-house,	343 33
Use of Freemasons' Hall for the annual meeting, including half the expense of fitting it up,	290 44
Stationary, stamps, and books for the various offices,	558 17
Postage on correspondence at home and abroad, and various other incidental charges,	1,824 03
	5,138 79

Total net payments, \$397,750 79

From this statement it appears that the net receipts were \$36,555 27 greater than the net payments. The Society was under engagements, at the date above mentioned, amounting to \$191,546 94; and was in possession of stocks, bills and cash, estimated to be worth about \$330,000. There must be, also, in the depository of the Society a large amount of property in Bibles not issued, printing paper, and other materials.

During the twenty years of its existence, the expenditures of the Society have amounted to \$5,177,616 52. The first three years they amounted to only \$32,814 63; and at the close of the first eight years to \$504,099 09. The aggregate expenditures of the last twelve years is, therefore, \$4,673,517 43, which gives an average annual expenditure during that period of \$389,459 78. The lowest amount paid, within any one year of the last twelve, is \$315,995 91; and the largest, that of the sixteenth year, was \$549,100 49.

The number of Bibles and Testaments issued within the first twenty years, that is, down to March 31, 1824, is as follows.

	Bibles.	Test.	Total.
Total issued in Great Britain,	1,544,352	1,897,980	3,442,332
Purchased and issued for the Society, on the continent of Europe, (exclusive of grants for this purpose, amounting to more than \$200,000, made to Societies and confidential agents,)	178,899	631,134	810,033
Total issued on account of the Society,	1,723,251	2,529,114	4,252,365
Printed, or printing, by Societies in connexion with the British and Foreign Bible Society,	1,281,269	1,110,045	2,391,314
Grand total,	3,004,520	3,639,159	6,643,679

Besides what has been done by Societies, three Catholic clergymen have printed and distributed above 500,000 copies of the German New Testament.



*Remarks.*

It is gratifying to observe the zeal, enterprise, and perseverance, by which this institution has been raised to such a state of prosperity. There are many facts in its history, not only in a high degree honorable to its patrons and conductors, but very encouraging to the conductors of other religious charities. The point has now been settled by actual experiment, that large sums of money can be raised in voluntary contributions, with a good degree of regularity, through a series of years, for the promotion of the spiritual interests of mankind. It has been proved, also, that an association of individuals may call to its aid such an amount of talent, character, and public spirit, as shall secure the respect and confidence of an intelligent community, notwithstanding the opposition of men of perverted minds. There seems to be no inherent difficulty in enlarging these operations to any extent, which shall be necessary or desirable. Let the energies of Christendom be directed to the moral renovation of the human race, and greater things will be accomplished, both as to means and results, labors and successes, designs and achievements, than the most sanguine friends of Bible and Missionary Societies had ever conceived.

It is a very happy circumstance attending the exertions of this great institution, that much the larger portion of its funds is supplied by the poor, and those who, if not poor, are yet far removed from affluence. It would be easy for a few rich men to contribute a much larger sum than has yet been received; but nothing could be more unhappy than for the rich to be the only persons, who should feel themselves called upon to take part in religious charities. There are some who seem to lament, that a poor man should even be invited to take any part in those labors of love, which are designed to honor his Saviour, and promote the salvation of his fellow men. Never was compassion more misplaced. It is, indeed, a shallow philosophy which supposes, that a poor man is a loser, either as to present enjoyment or future hopes, by cheerfully giving a part of his earnings to purchase a Bible for his family, or to send one to a distant stranger. The fact is unquestionable, that a habit of earning and saving money for religious charity is a most prolific source of enjoyment. It cannot be otherwise. The design is elevated, and imparts its dignity to the mind of a poor man, as

easily as to the mind of a rich man. The affections called into exercise are benevolent, and tend only to happiness. The man, who sincerely endeavors to do good to his fellow men, always receives an ample reward. Especially is this the case, when he consults their highest interests, in the use of divinely appointed means, and from evangelical motives. It would be equally absurd and cruel, therefore, to debar the poor man the privilege of casting his mite into the treasury of the Lord. Rather ought he to be encouraged to make larger and still larger offerings, as God shall enable him; for it may be safely affirmed, that no one, who pursues this course, will have occasion to regret it, either here or hereafter.

These voluntary contributions, collected from so many thousands of individuals, and mostly in small sums, cannot be obtained without great exertions in the way of solicitation, the institution of auxiliary societies, the attending of annual meetings, and the distribution of the Society's publications. In the cities and large towns throughout Great Britain, committees of ladies and gentlemen spend much time in soliciting subscriptions and calling to receive the payment. In some cities, perhaps in many, ladies call weekly on the poor to receive their subscriptions of a penny a week. Many distinguished clergymen take journeys, make addresses, and excite the friends of the Society to continued exertions. One gentleman, Mr. C. S. Dudley, has been employed for several years as an agent, in forming and visiting societies in different parts of England. The Secretaries, Assistant Secretaries, and clerks, must employ much of their time in the various business of raising funds, as well as in the extensive correspondence of the Society. All this labor must be continued and increased, if the operations of the Society are continued and increased. The friends of religious charities must not complain, therefore, if they find agencies necessary, unless they would renounce the objects of their attachment, and abandon them for ever. Without agents the business cannot be done at all. Without numerous active, devoted, public-spirited agents, it cannot be done effectually.

In this view of the subject, those who are engaged, either statedly or occasionally, in soliciting the charities of others, should take encouragement to proceed without relaxation in their work. Their part of the process is as important as that of the printer or the



translator of the Scriptures, or the missionary among the heathen.

We are unwilling to close these remarks without adverting to the small proportion, which the money, expended in religious charity, bears to that which is paid for various other objects. The annual income of the British and Foreign Bible Society is thought to be a large sum; and it certainly is not a small one: but it is but about a *nine hundredth part* of the annual war expenses of Great Britain, during several years of the late European contest; and less than a *three hundredth part* of the annual interest now paid by that nation on its war debt. If the sum annually raised by the Bible Society were divided among all the families in the United Kingdom, it would afford about *ten cents* to each family; whereas the amount annually paid, during a series of years, for the support of the late war, was not less than *ninety dollars* to each family, and the present annual interest of the war debt is *thirty dollars*, or more probably *thirty five dollars*, to each family. Now it would be as practicable, *were the people so inclined*, to spend *ninety dollars for each family* through a series of years, for the distribution of the Bible, the support of missionaries, the circulation of tracts, the religious education of the poor, and other similar purposes, as it was to spend the same sum for carrying on a war. We would not be understood as saying, that it would be practicable to bear both classes of expense, to this full extent, at the same time. But, in the nature of things, it would be as easy for a great and populous nation to make a decided and vigorous demonstration of its power and its resources for the honor of God and the salvation of men, as it is for the same nation to make a like demonstration of its power in supporting a popular war, or defending itself from a threatened invasion. Nor would we be understood to intimate how large a sum might be wisely expended, in the great and stupendous process of meliorating the moral condition of man; evidently, however, a much larger sum than has ever yet been devoted to this purpose. The men of future times will have the largeness of heart, and those results of experience, which will enable them to direct the energies of wiser and more enlightened generations than have yet lived upon earth. To them may be left the plans and estimates of that vast moral machinery, which is to affect the millions of the human race.

But, to return from this digression;— though

war is the most expensive of all the favorite pursuits of man, there are various other ways of spending money, which absorb enormous sums, compared with which the religious charities of the day are a trifle. There are several great landholders in Great Britain, and several capitalists in its metropolis, each of whom has an income greater than that of the British and Foreign Bible Society; and it is quite moderate to say, that the sums expended by the rich in luxurious living, and by them and others in various kinds of intemperance and gross vice, is one or two hundred times greater, than the aggregate of all that is paid to the Bible Society, and to Missionary Societies, with all their kindred institutions.

To form some judgment of what might be accomplished, in the way of charity, by the people of the British Islands, let the following views be taken.

1. Let us suppose that the *poor only* were to take hold of the business of religious charity; but that they were to do it with the utmost zeal and alacrity;—with the same spirit, which actuated the poor widow in the Gospel, whose liberality is commemorated and approved by our Saviour himself;—with the same alacrity, which enabled the Jews under Nehemiah's direction to complete the wall of the rising city, the rapid progress of which undertaking is sufficiently accounted for, when the sacred historian says, *for the people had a mind to work*;—with that patience which supports men in the pursuit of an object dear to their hearts, and attainable by their exertions;—and with that just estimate, which prefers the pearl of great price to all other acquisitions.

There are probably, in the British Islands, not far from four millions of families; of whom, in the present prosperous times, not more than one tenth are paupers. Let the dividing line between the rich, the middling, and the poorer classes, be so drawn as to include 100,000 families in the first class, 500,000 in the second, and 3,000,000 in the third. Now if these three millions of families were to appropriate to public works of beneficence all that could be saved by abandoning every vice, how vast would be the amount received. If there were no intemperate drinking, no gaming, no quarrelling, no litigation, no lewdness, no idleness, and all this multitude were industriously employed in providing for their own wants, and then in earning and saving for the cause of Christ, who does not see,



that their united contributions would form an aggregate of many millions.

2. If the 500,000 families in middling circumstances were to put forth their full strength in the prosecution of the same work, the result would be still greater. There are few, who could not give their tens, and many could give their hundreds. It is to be remembered, that this class of persons contains a large part of the moral and intellectual force of every country. Here is enterprise, here is industry, which, in the ordinary course of Divine Providence, will command success.

3. There remain 100,000 families of the rich, possessing a greater amount of wealth, than any equal number of families in any nation upon earth. Here is the opulent landholder, whose rents surpass the revenues of petty states. Here is the great banker, who lends money to the crowned heads of Europe, and the republican governments of America. Here is the merchant, whose ships visit every country, and exchange the commodities of every climate; and here the enterprising manufacturer, whose skill and capital employ the industry of thousands. Every head of a family in this class could give his hundreds;—many their thousands;—some their tens of thousands. If all the individuals of this class were actuated by the enlarged liberality of Zaccheus, when he said, *half my goods I give to the poor*; if they were disposed to comply with the spirit of our Saviour's direction, *sell that ye have and give alms*;—if they were as much alive to the moral condition of the world, as the wealthy man is to the rise of stocks, or the state of the market;—if they took as much pleasure in aiding sinners to escape from the wrath to come and arrive at heaven, as many of them do in erecting and embellishing country houses, or making and supporting expensive gardens, or accumulating money in the funds;—in a word, if it were their meat and their drink to do the will of their Heavenly Father, nothing could be more easy than to furnish resources without a parallel in the history of the world.

It may be said, that such a state of things, as is here supposed, would change the whole face of human society, and alter many of the pursuits of man. True; and it would alter them all for the better. It would take countless millions of mankind from trifling, frivolous, and vicious pursuits, and employ them in a course of well directed, manly and vigorous industry; and would make all their labor, instead of being wasted, as much of it now is,

in vanity and folly, bear upon the present comfort and future hopes of the world. We do not say this rashly; but profess the fullest confidence in being able to prove it, whenever the occasion offers, or the time will permit.

We have made the preceding calculations with reference to Great Britain, because she is so highly favored as to give the principal examples of a widely extended and persevering Christian beneficence; but, considering the public burdens resting upon that nation, it is much easier for the people of the United States to raise any moderate sum for religious charity, say five millions of dollars in a year, than for the people of great Britain to raise the same sum. In one sense, both are perfectly and equally easy; that is, if all, who are able, were inclined to give. In this case, it would be as easy for either nation to raise such a sum, as it is for a healthy man to walk, or to breathe. But, in another sense, a respectable sum cannot be raised without considerable sacrifices of time, and labor, and influence, on the part of the more liberal and public-spirited. Take the matter as it would prove in fact, and the people of the United States are more able to take a vigorous part in promoting the moral renovation of the world, than the people of any other country that the sun shines upon. The means of our people being great, and the motives imperative, the path of duty is plain. O that the Lord would give a disposition to walk in it.

#### CHURCH MISSIONARY SOCIETY.

##### *Summary View of its Proceedings.*

THIS is taken from the last Report of the Society. Its efforts for the diffusion of divine truth among the Heathen, consist—

1. In the *circulation of existing versions of the Holy Scriptures*, which have been widely disseminated, through its missionaries, in various quarters of the globe, and in different languages; especially in Egypt, Syria, Greece, and other countries bordering on the Mediterranean.

2. In its *translations or revisions of the whole or parts of the sacred volume* in various languages, as the Bullom and Susoo, in Africa; the Malayalim, Tamul, Cingalese, and Hinduwee, in India; and that spoken by the inhabitants of New Zealand.

3. In its *employment of natives as readers of the Holy Scriptures* to their uneducated countrymen.

4. In the establishment of *printing-presses*, which, to the number of ten, are actively employed, in various missionary stations, in



printing the Scriptures and tracts, and in the supply of elementary books to the schools.

5. In the *promoting of education*, on a large scale, among the heathen; in the prosecution of which object, the Society's labors have proved successful, not only directly, (in bringing many thousands of children and adults under a course of religious instruction,) but indirectly also in stirring up the natives to forward the work of education among themselves, by their own voluntary agency.

6. In the *establishment of Christian ministers*, the *employment of natives* in the work of instruction, the *erection of churches*, and the *gathering the heathen into the fold of Christ*. For the use of such congregations, the Liturgy of the United Church has been translated into the languages of many of the countries where the Society's missions are established, particularly the Susoo, Bullom, Tamul, Hindoostanee, Bengalee, and Cingalese; and whilst the Society is thus the means of extending the influence of our apostolical church, by teaching the native congregations to worship God in the same form of words as ourselves, the Society derives also, mutually, great advantage from its character as an Episcopal Society, especially in the intercourse of its missionaries with Ancient Christian Churches. The Syrian Christians, in particular, on the coast of Malabar, have received its missionaries with the greatest cordiality and respect.

In the prosecution of this work, the Society expended, in its last year, upwards of *thirty-seven thousand pounds*. The meeting will be gratified to hear, that it now numbers fourteen hundred Clergymen among its members—that it employs *four hundred and nineteen laborers*; of whom 106 are Europeans, and 313 were chiefly born in the respective countries where they are employed—that it has *two hundred and sixty-five schools*, connected with *forty-two missionary stations* in its *nine missions*: in which schools there are *thirteen thousand six hundred and eighteen scholars*; of whom 9,584 are boys, 2,609 girls, and 1,425 adults—and that the word of salvation is not only published to many settled congregations formed from among the heathen, but that it is made known far and wide, by discussions and conversations with the pilgrim and the traveller by the way-side, with the crowds which frequent the market-places of the city, and with the multitudes which assemble at fairs of vast resort, or for the worship of their dumb idols—and that, by the blessing of God on all these means, not only is divine light gradually, but certainly, diffusing itself throughout that gross darkness which has covered the nations, but, in some places, *the little one has become a thousand, and the small one a strong nation*—giving full assurance that the Lord will hasten the entire accomplishment of all his promises in his time.

#### MRS. FRY, THE PHILANTHROPIST.

THE following extract of a letter from a lady in Glasgow to a friend in Edinburgh, giving an account of Mrs. Fry's visit to a prison in

the former place, is from the American Baptist Magazine.

Mrs. Fry's manner and voice is delightful, and her communication free and unembarrassed. She met, by appointment, several of the magistrates, Mrs. Ewing, and a number of ladies at Bridewell. She told them with much simplicity, what had been done at Newgate, and proposed something similar, if it should be found practicable, at Glasgow. She entered into very pleasant conversation with every one. All were delighted when she offered to speak a little to the poor women; but the keeper of Bridewell said he feared it was a dangerous experiment, for that they never, but by compulsion, listened to reading, and were generally disposed to laugh and turn all into ridicule. She said she was not without fear of this happening, but she thought it might give pleasure to some, and would serve to show the ladies what she meant. The women, about one hundred, were then assembled in a large room, and when we went in, they seemed astonished, misdoubting and lowering. She took off her little bonnet, and sat down on a low seat, and fronting the women, and looking round with a kind and conciliating manner, but with an eye that met every eye there, she said, "I had better just tell you what we are come about." She said we had to do with a great many poor women sadly wicked; more wicked than any now present, and how they had been recovered from evil. Her language was often biblical, always referring to our Saviour's promises, and cheering with holy hope, those desolate beings. "Would you like to turn from that which is wrong? Would you like that ladies should visit you, and speak comfort to you, and help you to be better? you would tell them their griefs, for those that do wrong have many sorrows."

As we read them the rules, asking them always if they approved, they were to hold up their hands if they acceded. At first we saw them down, and many hands were unraised; but as she spoke, tears began to fall. One very beautiful girl near me had her eyes swimming in tears, and her lips moved as if following Mrs. Fry. An older woman, who had her Bible, we saw pressing upon it involuntarily, as she became more and more engrossed.

The hands were now almost all ready to rise at every pause, and these callous and obdurate offenders were all with one consent bowed before her. In this moment she took the Bible, and read the parables of the lost sheep, and the piece of silver, and the prodigal son. It is not in my power to express to you the effect of her saintly voice, speaking such blessed words. She often paused and looked at the "poor women" (as she called them) with such sweetness, as won all their confidence; and she applied, with a beauty and taste, such as I never before heard, the parts of the story.—"His father saw him, when he was yet a great way off, and had compassion on him, and ran and fell on his neck and kissed him; and the son said unto him, Father, I have sinned against heaven," &c.



A solemn pause succeeded the reading. She rested the large Bible on the ground; we saw her on her knees before the women; her prayer was soothing and elevating, and her musical voice in the peculiar recitative style, —I felt it like a mother's song to a suffering child.

#### SUCCESS OF MISSIONS IN INDIA.

THE Reply of Rev. Mr. Hough to the letters of the Abbé Dubois contains a chapter on the "*Success of means used by Protestants for the conversion of the Hindoos*," which might furnish us with more interesting matter than we shall find room to insert. From this chapter was derived the extract in our last number, (pp 116, 117,) relating to Mission Schools. The simple fact, there stated, "that there are at least 50,000 children, the major part heathen, now in the various schools established by Protestants in India," indicates, in Mr. Hough's view, not a little progress in breaking the chains of Hindoo superstition; especially since, in them, the domineering Brahmin is brought intimately to associate with the despised Soodra.

The establishment of *female* schools is a still greater triumph. Of such an undertaking the Abbé Dubois says, "The project is merely visionary, and altogether impracticable; the most deeply rooted prejudices of the country being decidedly hostile to its execution." That the "most deeply rooted prejudices of the country," which have for ages degraded the female sex to the rank of slaves, and at the same time rivetted upon them even stronger chains of superstition, than those which bind the Hindoo men, are indeed "decidedly hostile" to such an attempt, Mr. H. not only allows, but *urges*, as constituting a claim to deeper commiseration. But the Abbé is *too late* in affirming that this barrier is insurmountable. Two years before his assertions were hazarded, "the Baptist missionaries in Calcutta had actually succeeded in this important branch of missionary labor," and the subsequent efforts of Miss Cooke, (now Mrs. Wilson,) under the patronage of the Church Missionary Society, have met with the most encouraging success.

On the arrival of Miss Cooke in India, and the object of her mission being made known, many, both Europeans and natives, thought, with the Abbé Dubois, that it was the most visionary scheme ever formed, and *certain* to end in disappointment. Her own Pundit, "a high Brahmin," Miss C. writes, "with a most profound contempt for the Bengalee

females," used daily to assure her, that she would never succeed: their women were all *beasts*—quite stupid—never could or would learn; nor would the Brahmins ever allow *their* females to be taught, &c. &c. To all this she answered; "Very well—we shall see." She persevered, however, against every discouragement; and in a short time she had the satisfaction of witnessing the decline of the native prejudices, and an increasing desire, on the part of the parents, to send their children to school, and on the part of the scholars to be instructed. Before the expiration of twelve months from the commencement of operations, there were nearly 400 Female Scholars in the fifteen schools which Miss Cooke had established. The subject of female education is becoming more popular than it was among the natives, and no doubt the number of schools is now greatly augmented. By the last arrivals the account stands as follows:

Scholars.	
Society for Promo. Christian Knowledge,	100
London Missionary Society,	80
Church Missionary Society,	439
In Calcutta—by the Female Juvenile Society, Baptist Missionaries, and others,	
At and around Serampore, say,	200
Total,	1189

In stating the number of Native female children now under instruction in India, I labor under the same disadvantage of imperfect information, which I lamented in reporting the state of the schools for boys. By confining myself, however, as nearly as possible, to the accounts received, I obviate the charge of exaggeration; and in these nearly 1200 Native Girls, now collected in Protestant mission schools, we are furnished with a triumphant reply to the Abbé's imaginary objections!

The preaching of the Gospel, however, Mr. H. regards as the principal means, by which an immediate effect is to be produced on the native mind. This work cannot, in great part, be performed by missionaries from abroad. Native preachers must be qualified for the employment. This the missionaries are engaged in accomplishing; "and the success that has hitherto attended the preaching of this class of persons, justifies the anticipation of the happiest effects, when a competent number shall be sent forth, to preach to their own countrymen the wonderful works of God." Some instances of their fidelity and success are enumerated; among which the following of Veesoovasanaden, a pupil of the missionary Swartz, fell within the compass of Mr. H.'s personal observation.

In proof of his zeal, I will state the number of converts made from Idolatry, chiefly through his instrumentality, during the four years that he was with me:



In 1817	-	25
1818	-	52
1819	-	34
1820	-	122
		<hr/>
		233

This statement is sufficient to warrant the most sanguine expectations from the labors of such preachers, when their number shall be increased.

Mr. H. is not in the least disposed to contend with the Abbé, in regard to the reality or the magnitude of the difficulties to be encountered; but rests only in the assurance, that an Almighty arm will obtain the victory.

Fully do I concur in opinion with him, as he restates his position, "that, under existing circumstances, there is no human possibility of converting the Hindoos." I know the difficulties; have grappled with them as well as he; and again and again have been compelled to stand still. But, praised be God, this has not always been the case; and one instance of success has appeared to me an ample remuneration for the labor expended upon twenty failures. In reference to this mighty undertaking, I know not the missionary who will not say, in the words of his gracious Master, "With men this is impossible; but with God all things are possible." Tell me not, This is not *reason*. It is perfectly reasonable to believe that Omnipotence can effect the work. It is not *carnal*, but it is *spiritual* reason. It is the *reasoning of faith*, which God approves, and which he will honor; because *he* is honored by faith in his word and power, and by the success which is thus ascribed solely to him.

While, however, the power and promise of God, and the design of the Gospel covenant, justify the assertion that the Hindoos *may*, and ultimately *will*, be converted to the Christian faith, my conclusion is fortified by the actual commencement of the work of divine grace in Hindoostan.

I will not dwell upon the native congregations—amounting to about one hundred and sixty—assembled by the Baptist, the Church, the Methodist, the London, the Scottish, and the American, Missionary Societies, in different parts of India, since they do not consist entirely of Christians. I will, however, state, that those Societies can enumerate nearly *three thousand converts*, who have renounced all their superstitions, have embraced the Christian faith upon principle, are living according to the Saviour's commands, and thus adorning their profession in the midst of idolatry and iniquity. The strictest attention is paid to their moral conduct: and when it is not in conformity with their profession, they are suspended, and denied the privilege of communion, until the missionary is satisfied as to the sincerity of their repentance. Many have died in the faith, and given every proof that divine grace had regenerated their hearts.

Here I might close my argument with triumph!—When it is proved that such a number of Hindoos are turned from darkness to

light, and from the power of Satan to God, every Christian will be satisfied that the work of grace is *begun* in India; and will feel "confident, that he who *hath* begun the good work," can "and will carry it on" until it be complete. If this fail to convince the Abbé Dubois, and to remove his "skepticism" on the subject, it will only furnish an additional proof of the utter inutility of holding any argument with *prejudice*.

But I have not done.—There is a body of Christians in South India to which I have not referred. They are the fruits of the labors of the Danish missionaries at Tranquebar, and the German missionaries of the Christian Knowledge Society, and have been converted at different periods during the last century. They occupy eight principal stations—Vepery, Tanjore, Tranquebar, Trichinopoly, Tinnevely, Cuddalore, Madura, and Ramnad. They are to be found also, in small numbers, scattered through many of the villages of South India. M. Dubois has some acquaintance with these people; and will, perhaps, know, that when I state them at *twenty thousand*, I estimate them far below their actual number.

The character of these Christians, however, the Abbé would make to be such, as to render them unworthy of the name. Mr. H. has had some acquaintance with them. He has visited most of their stations. Among those in the Tinnevely district, amounting to about 4,000, he has lived for some time, and had the management of their spiritual affairs. He knows them to be much superior, in a moral point of view, to the Abbé's description of the Roman Catholics, with whom they were compared.

I admit the Tinnevely Christians will disappoint the man who expects to find them an intelligent and highly spiritually-minded people. But when their situation is known, such expectations would be most unreasonable. When I first arrived amongst them in 1816, they had been ten years without a missionary; nearly that time with only one country priest; their schools had gone to decay; and they were almost destitute of the Scriptures and elementary books. What reason, then, have we to be surprised, if their knowledge and religion were at a low ebb? Yet I will affirm, that, in both respects, they were equal to what any town or village in Christendom would be, if left for the same length of time under similar circumstances.

During the ten years that they were left to themselves, their heathen neighbors persecuted them in an arbitrary and vexatious manner: but they bore the trial with patience, without one, as far as I could ever learn, apostatizing, to avoid personal suffering. Let this be contrasted with the apostacy of 60,000 Roman Catholics, upon the command of Tip-poo Sultan to have them circumcised and "made converts to Mahomedanism!"

During the prevalence of the cholera mor-



bus in Tinnevely, many of the Roman Catholics united with the heathen in the devil's dance, and other idolatrous ceremonies, to avert that awful calamity.—*Not an instance of the kind occurred among the Native Protestants of the same district!*

Of the Roman Catholics he says, that "the practical virtues of Christianity are almost unknown to them!" Their drunkenness and other vices are proverbial; and they are allowed by their priests to live in this state of iniquity, without interruption, provided they make "confession" now and then, and pay for "absolution." *I never knew a Native Protestant addicted to intoxication.* Any one detected in the commission of sin, that brought reproach upon the Christian profession, was severely reprimanded, and suspended from communion, until he gave evident signs of repentance.

The want of integrity in their dealings, which the Abbé ascribes to Hindoo Christians generally, Mr. H. also denies, on the ground both of testimony and observation, to belong to the character of Native Protestants.

But, supposing the Protestants, as a body, deserved one half of the reproach which M. Dubois so unsparingly heaps upon them, they would at least prove this point, in opposition to his assertions, that the Hindoos *may* be weaned from their idolatrous practices. Though he will not allow that the 23,000 Protestants in India have attained to Christian perfection, yet, since not one of them is allowed to retain pagan superstitions, he can no longer maintain his position, that their prejudices, &c. are "insurmountable."

Mr. H. does not consider it at all necessary to prove, that the 23,000 *Native Protestants in India* are all subjects of divine grace. "The tares and the wheat have always grown together." His "object is to shew that the work of grace is *begun* in India;" and it is sufficient for this purpose, that there are many among them,—it would be sufficient, that there were *any*,—who, judging from their fruits, are sincere and undisguised Christians." That there are such, he has shewn, and continues to illustrate, by various examples. The means used by Protestants to spread the Gospel in India have succeeded beyond expectation. We ought, therefore, still to prosecute those means, with the assurance, that the Lord will gather, from that land of darkness, a people for his praise.

The Abbé Dubois may object to this conclusion, that the instances of conversion produced—though we take them at twenty-three thousand!—are, after all, as a drop to the ocean, as the small dust in the balance, when compared with the one hundred millions of

souls in our eastern dominions!—True. But we regard them as the first sprouting of that "grain of mustard-seed, which a man took and sowed in his field: which, indeed, is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." It is the beginning of that leaven to ferment, "which a woman took, and hid in three measures of meal, till the whole was leavened." I have abundantly shewn, that the mass is, humanly speaking, preparing for this operation, by means of schools and various publications. I have proved, also, that the divine grace *has* taken effect. How difficult soever it may be to convert the adult heathen, we have seen that it is *not* "impracticable." What the Holy Spirit has accomplished in one case, he can accomplish in another, and in all.

The Abbé Dubois, like the ten spies from Canaan, would discourage us, by reports of the stupendous difficulties in the way of evangelizing the inhabitants of the East; and he predicts the destruction of Christianity in India within the space of fifty years. I, though in spirit and faith inferior to Caleb and Joshua, am yet returned from the same land that the Abbé has visited, and bring a similar report of the obstacles to be encountered. I do, however, with those two faithful Israelites, encourage missionaries to go up and possess the land. The Lord has shewn that He is with *us* also: He will conquer by us. Then, "rebel not ye against the Lord." Joshua's God is our God: and in the day of his own power he will redeem even India to himself. Behold the foundation of the Redeemer's temple laid in that pagan land; and look confidently for the day, when "He shall bring forth the head-stone thereof with shoutings, crying, Grace, Grace, unto it."

#### BURMAN MISSION.

THE war between Great Britain and Burmah occasions much solicitude in regard to the fate of some of the American Baptist missionaries in the latter place. An extract of a letter, dated at Calcutta, Aug. 29, 1824, has been published, which is as follows:

No news has lately been received from Ava direct, but report says that our troops have no doubt arrived ere this. A letter from Mrs. Wade states that they have every reason to believe, that Dr. Price, and Dr. and Mrs. Judson are imprisoned. They have been nearly in a state of starvation at Rangoon, and for six days were obliged to live on food of any kind, which their servants could obtain. Their sufferings have indeed been great. I speak particularly of the missionaries; others, no doubt, have suffered.

The Christian Watchman, in giving an account of intelligence communicated at the last Baptist monthly concert in Boston, says,

No particulars have come to hand, on which dependence may be placed, respecting



the present circumstances of Mr. and Mrs. Judson, and Dr. Price. A report was circulating that they had been imprisoned, with certain privileges, of being allowed to take the air, &c.; but it is hoped the fact is so well known, that they are Americans, and not the subjects of Great Britain, that suspicions respecting them have dissipated, and their liberty been restored. The best, however, which we can imagine, of their circumstances, shows the importance of bearing them on our hearts at the throne of grace, and imploring for them that protection which they need.

Mr. Wade and wife, and Mr. Hough and wife, had left Rangoon, and the two first had arrived at Calcutta.

#### BIBLE SOCIETY IN COLOMBIA.

A public meeting was held on the 13th of March at Santa Fe de Bogota, the capital of the new republic of Colombia, by the minister of foreign relations, several Senators and Representatives, the Rector and Secretary of the University, and several Catholic friars, in consequence of an invitation of Mr. Thompson, agent of the British and Foreign Bible Society. At this meeting, after some remarks, it was agreed to call a general meeting on the next Sunday, for the purpose of establishing a Bible Society in Santa Fe de Bogota, on the plan of the British and Foreign Bible Society. *N. Y. Obs.*

#### STATISTICS OF THE GERMAN REFORMED CHURCH IN THE UNITED STATES.

THE following table shows the number of ministers, churches, and communicants in the several classes. It should be remarked, however, that the returns are quite imperfect. It should also be remarked, that, unlike most other denominations of Christians, where generally a single congregation is assigned to one minister, the German Reformed ministers, for the most part, have each of them the charge of several congregations, sometimes as many as eight, and seldom less than three. The average number of churches to each minister, is between three and four.

Classes of Philadelphia	Min.	Ch.	Con.
" Northampton	6	15	—
" Lebanon	9	46	4576
" Susquehannah	10	41	1360
" West Penn. (in 1823)	10	49	4244
" Zion's	6	38	—
" Maryland	14	26	1565
" Virginia	10	43	2533
" Ohio	6	37	—
	0	13	—

The number of destitute churches according to the returns of the various classes, which, however, are incomplete, is as follows: viz. 5 in Pennsylvania, 11 in Ohio, 14 in Virginia, 14 in North Carolina, 8 in South Carolina, 12 in Tennessee, 5 in Kentucky, 5 in Indiana, 3 in Illinois, 5 in Missouri. Total 82. *Lit. and Evan. Mag.*

#### REVIVALS OF RELIGION.

A correspondent in New Jersey informs us that there are about 70 persons in Springfield, and 70 more in Westfield, who express a hope that they have been born again, since the commencement of the revival in those places. Of those in Westfield, he says, "they are of all ages from 10 to 64, and 20 are heads of families. The following case is worthy of particular notice. At one meeting for inquiry, were found seated, a grand parent, his two sons, and a little grandson. The little grandson submitted to God, and indulged a hope first; mark his footsteps. He went and set up family worship in his father's house. Next, the father was rejoicing, and he went and erected the family altar in the grandfather's house. Soon after the grandfather was born again. Was not this literally, "from the least to the greatest." The meetings have been unusually solemn and interesting. At one evening meeting *seven* professed to obtain hope, and in several others, *two* or *three*. Hardly a house has been passed by."

In addition to the above, we learn from the Newark Eagle, "that the glorious work of divine grace, is, at this moment, proceeding in a most encouraging manner, in Newark, Bloomfield, Orange, Elizabethtown, Connecticut Farms, and New Providence. The good work also continues without abatement in several churches in Morris county.

The Latter Day Luminary notices revivals of religion in Shapleigh and Sullivan, Maine. In the latter place more than 50 had been added to the church, and nine were candidates. Brooklyn and New-Milford in Connecticut are also mentioned. In Floyd, New York, 46 have been recently added to the church.—Several revivals in Ohio are spoken of in the Baptist publications. Among other places are Kingsville in the Connecticut reserve, and Salem and adjacent towns in Astabula county. At Sempronius fifty-five, at Throopsville 45, Fredonia 66, Ashtabula 70, have been baptized.—In New Brunswick, as many as 28 have been recently baptized at Fredericktown, and between 40 and 50 at Waterboro'.—Geneva, Gorham, Manchester, Palmyra and Bloomfield, New York, are mentioned. At Palmyra about 300 have been added to the Congregational, Baptist and Methodist churches.—At Stows-square, in Lowville, on the 3d of January, 86 had been added to the Congregational Church, and a further accession of 20 or 30 was expected.—In Stratton, a small destitute parish in Vermont, 37 are said to have been added to the church.—In an Episcopal congregation in Morgantown, Pa. it is hoped that fifty have commenced a new life.



The following is an extract of a letter from the Rev. Isaac M'Coy, of the Baptist mission at Carey, dated March 1.

The Lord is still blessing us. Twenty have been baptized as the fruit of this blessed revival: eight of them white men in our employ, one old Putawatomie woman, and 11 of our Indian scholars. An old chief, Roungee, has been received by the church, is now gone to his hunting ground to inform his party, and invite them hither to hear the Gospel, expecting to return and be baptized in about eight days.

#### *Revival in Africa.*

A letter from Rev. Mr. Ashmun, Agent of the American Colony in Liberia, states, that there was a pleasing attention to religion among the colonists the last fall. "About 30 of our colonists of all ages and characters indiscriminately, have, as the fruits of this work, publicly professed their faith in the Redeemer. They have *thus far* walked as the truly regenerate children of God."

#### *State of Religion in New York.*

The following are extracts from the last Narrative of the State of Religion within the bounds of the Presbytery of New York.

During the past year, we have little to report of an encouraging nature, more than that the gates of hell have not prevailed to demolish any of the bulwarks in Zion, and that the church retains the strong holds of the faith in our city, and enlarges her lines. But we are obliged to confess, that for our sins God has withdrawn his Holy Spirit from sections of his heritage formerly much favored; and that, in proportion to the number of our people reached by the external means of grace, few are sanctified by the incorruptible word of truth.

Amidst numberless and most weighty reasons for humiliation, Presbytery reports the following facts, which will prove that God has not forgotten to be gracious, nor hath he in anger shut up his tender mercies.

In the Brick Church, the accessions to the communion have not been inconsiderable; in the Rutgers-street church they have been very large; the growth of the Seventh Presbyterian Church is matter of thankfulness: a peculiar blessing has been granted to the Orange-street church, which is about to change its location and occupy a new edifice for worship in Canal-street. The Spring street church, who are soon to enter into their new place of worship in Laight-street, has also partaken in the blessing. The colored Presbyterian Church is in an interesting state in respect to its spiritual interests; and a large blessing has been poured forth upon the Centre Presbyterian Church in Broome-street, and the Church in Brookline. A new Church has been formed in Bleecker-street under interesting auspices. Three new Pres-

byterian Churches have been organized in Westchester county, viz. one in White Plains, and two in the township of Greenvsburgh. This region has long been comparatively waste, and Presbytery rejoice in the present indications of its spiritual improvement through the Gospel.—The Mariner's church, in which a member of this body ministers, continues to flourish, and already disperses its seeds of blessings over many waters to the islands of the sea.

#### APPROACHING ANNIVERSARIES.

##### IN NEW YORK.

The number of Anniversaries of important Charitable Societies, which are held in the city of New York during the second week in May, render it an interesting season to the religious community.

On Wednesday, the 11th of the present month, will be held the Annual Meeting of the UNITED FOREIGN MISSIONARY SOCIETY, and of the AMERICAN TRACT SOCIETY, recently instituted in that city.

Thursday, the 12th, is the Anniversary of the AMERICAN BIBLE SOCIETY, and of the PRESBYTERIAN EDUCATION SOCIETY.

The Meeting of the AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS, and that of the UNITED DOMESTIC MISSIONARY SOCIETY will be held on Friday the 13th.

##### IN BOSTON.

Several interesting Anniversaries occur in this city during the week of the Massachusetts General Election.

The AMERICAN EDUCATION SOCIETY will hold its next annual meeting on Monday the 23d inst.

The MASSACHUSETTS MISSIONARY SOCIETY will meet on Wednesday, the 25th.

On Thursday, the 26th, will be the meeting of the AMERICAN TRACT SOCIETY, of the MASSACHUSETTS BAPTIST MISSIONARY SOCIETY, and of the AUXILIARY FOREIGN MISSION SOCIETY OF BOSTON AND VICINITY.

At the meeting of the American Tract Society, the Question of concurrence or non-concurrence in the late proceedings at New York, in forming another Society of the same name and general character, will be discussed.

#### American Board of Missions.

##### FORMATION OF AUXILIARIES.

CONNECTICUT. New Haven County. *The Auxiliary Foreign Mission Society of New Haven City* was formed on 21st of March. Officers:—



Rev. Jeremiah Day, D. D. *President*.  
 Rev. Samuel Merwin, } *V. Presidents*.  
 Rev. Leonard Bacon, }  
 Mr. Thomas F. Davis, *Secretary*.  
 Mr. Cleaveland J. Salter, *Treasurer*.

**NEW HAMPSHIRE.** Hillsborough County. *The Auxiliary Society of Hillsborough South Vicinity*, including Associations in Amherst, Milford, Wilton, Temple, Sharon, New Ipswich, Mason, Brookline, Hollis, Pelham, Nottingham West, Litchfield, Merrimac, and Bedford, was organized at Amherst on the 20th of April. A discourse appropriate to the occasion, was delivered by the Rev. John H. Church, D. D. of Pelham. Officers:—

Rev. John H. Church, D. D. Pelham, *President*.  
 Rev. Eli Smith, Hollis,  
 Rev. Ebenezer Hill, Mason,  
 Hon. Clifton Claggett, Amherst, } *V. Presidents*.  
 Joseph Barrett, Esq. N. Ipswich,  
 Dea. John French, Bedford, }  
 Rev. Humphrey Moore, Milford, *Secretary*.  
 Edmund Parker, Esq. Amherst, *Treasurer*.

#### FORMATION OF ASSOCIATIONS.

**MASSACHUSETTS.** Barnstable Co. Dennis. (S. par.) Lad. Asso. Mrs. John Sanford. Pres. Mrs. Patience Baker, V. Pres. Mrs. Nehemiah Baker, Sec. Polly Nickerson, Treas. 3 coll. Formed March 23.

(N. par.) Gent. Asso. Rev. Joseph Haven, Pres. Dea. Prince Howes, V. Pres. Barnabas Hall, Sec. Nathan Howes, Treas. 3 coll.—Lad. Asso. Mrs. Joseph Haven, Pres. Mrs. Zoheth Howes, V. Pres. Olive Gorham, Sec. Mrs. Mary Taylor, Treas. 3 coll. Formed March 24.

Orleans. Gent. Asso. Dea. Judah Rogers, Pres. Doct. Benjamin Seabury, Sec. and Treas. 6 coll.—Lad. Asso. Mrs. Daniel Johnson, Pres. Mrs. Abigail Smith, Sec. and Treas. 6 coll. Formed March 30.

Chatham. Gent. Asso. Rev. Stetson Raymond, Pres. Capt. Prince Harding, V. Pres. Richard Sears, Jun. Esq. Sec. Sears Atwood, Treas. 5 coll. Formed March 31.

Wellfleet. Lad. Asso. Mrs. Joseph Holbrook, Pres. Mrs. Isaac Pierce, V. Pres. Mrs. Richard Laha, Sec. Mrs. Jerusha Holbrook, Treas. 5 coll. Formed April 7.

Falmouth, (2d Cong. So.) Gent. Asso. Rev. Silas Shores, Pres. Ebenezer Nye, Esq. V. Pres. Sylvanus Hatch, Sec. Dea. Benjamin Hatch, Treas. 4 coll.—Lad. Asso. Mrs. Ebenezer Nye, Pres. Mrs. Silas Weeks, V. Pres. Mrs. Stephen Nye, Sec. Mrs. Peter Robinson, Treas. 3 coll. Formed April 12.

(1st Cong. So.) Gent. Asso. Rev. Benjamin Woodbury, Pres. Dea. Thomas Fish, V. Pres. Consider Hatch, Sec. Davis Hatch, Treas. 10 coll.—Lad. Asso. Mrs. Benjamin Woodbury, Pres. Mrs. Weston Jenkins, V. Pres. Mrs. Foster Hatch, Sec. Mrs. Thatcher Lewis, Treas. 10 coll. Formed April 13.

Bristol Co. Berkley. Lad. Asso. Mrs. Barzillai Crane, Pres. Mrs. Thomas Andros, V. Pres. Mrs. Shadrach Burt, Sec. and Treas. 7 coll. Formed April 18.

Berkshire Co. Dalton. Gent. Asso. Rev. Ebenezer Jennings, Pres. Dea. Jacob Chamberlain, V. Pres. Henry Marsh, Esq. Sec. Simeon Wright, Treas. 4 coll.—Lad. Asso. Mrs. Ebenezer Jennings, Pres. Dorothy Williams, V. Pres. Mrs. Henry Marsh, Sec. Sarah Porter, Treas. 4 coll. Formed March 15.

Lanesborough. Gent. Asso. Rev. Noah Sheldon, Pres. Hon. Wolcott Hubbell, V. Pres. Dr. Enoch Pierce, Sec. Richard Whitney, Treas. 4 coll.—Lad. Asso. Mrs. Noah Sheldon, Pres. Mrs. Eben Squier, V. Pres. Mary Hubbell, Sec. Mrs. Enoch Pierce, Treas. 4 coll. Formed March 16.

Williamstown. Gent. Asso. Rev. R. W. Gridley, Pres. Hon. Daniel Noble, V. Pres. Dr. Lindon A. Smith, Sec. John Wright, Treas. 10 coll.—Lad. Asso. Mrs. Catharine King, Pres. Mrs. R. W. Gridley, V. Pres. Mrs. E. A. Dewey, Sec. Mrs. Timothy Whitman, Treas. 10 coll.

Williams College Asso. Alvan Nash, Pres. Daniel Freeman, V. Pres. Nicholas Murray, Sec. Eliphalet Kent, Treas. 4 coll. Formed March 21.

Hampshire Co. Northampton. Gent. Asso. Rev. Solomon Williams, Pres. Hon. Lewis Strong, Sec. David G. Whitney, Treas. 12 coll.—Lad. Asso. Mrs. Solomon Williams, Pres. Mrs. Mark Tucker, Sec. Mrs. R. B. Edwards, Treas. 12 coll.

Southampton. James K. Sheldon, Pres. Theodore Strong, Sec. Luther Edwards, Jr. Treas. 6 coll.—Lad. Asso. Mrs. Elisha Edwards, Jr. Pres. Pamela Strong, Sec. Princess Clapp, Treas. 6 coll.

Williamsburgh. Rev. Henry Lord, Pres. John Wells, Sec. Joseph Bodman, Treas. 8 coll.—Lad. Asso. Mrs. Zechariah Mayhew, Pres. Roena Wells, Sec. Mrs. Elnathan Graves, Treas. 8 coll.

Goshen. Rev. Joel Wright, Pres. Jonathan Lyman, Sec. John Williams, 2d. Treas. 5 coll.—Lad. Asso. Mrs. Joel Wright, Pres. Maria James, Sec. Mrs. Chloe Hawkes, Treas. 5 coll.

Plainfield. Gent. Asso. Rev. Moses Hallock, Pres. Dea. James Richards, Sec. Erastus Bates, Treas. 3 coll.—Lad. Asso. Mrs. Moses Hallock, Pres. Lydia Richards, Sec. Mrs. Ira Hamlin, Treas. 4 coll.

Cummington. Gent. Asso. Rev. James Briggs, Pres. Seth Porter, Jr. Sec. William Packard, Treas. 6 coll.—Lad. Asso. Mrs. Anna Briggs, Pres. Mary Porter, Sec. Clarissa Briggs, Treas. 6 coll.

Amherst. Gent. Asso. Rev. Heman Humphrey, Pres. Rev. Austin Dickinson, Sec. Lucius Boltwood, Esq. Treas.

Sunderland. Rev. James Taylor, Pres. Elisha Rowe, Sec. Austin Smith, Treas. 5 coll.—Lad. Asso. Mrs. Nathan Smith, Pres. Tryphosa Clark, Sec. Mrs. James Taylor, Treas. 4 coll.

Whately. Gent. Asso. Rev. Rufus Wells, Pres. Rev. L. P. Bates, Sec. Levi Bush, Treas. 5 coll.—Lad. Asso. Mrs. L. P. Bates, Pres. Chloe Helkins, V. Pres. Mrs. Leonard Loomis, Sec. Betsey S. Cooley, Treas. 5 coll.

Deerfield. (S. par.) Rev. Benjamin Rice, Pres. Stephen Whitney, Sec. Paul Clark, Treas.

Hatfield. Rev. Joseph Lyman, D.D. Pres. Dea. Joseph Billings, Sec. Col. Erastus Billings, Treas. 5 coll.—Lad. Asso. Mrs. Joseph Lyman, Pres. Sally Morton, Sec. Mrs. Israel Dickinson, Treas. 5 coll.

East Hampton. Lad. Asso. Mrs. Payson Williston, Pres. Miss B. Wright, Sec. Mrs. S. Williston, Treas. 5 coll.

**CONNECTICUT.** New Haven Co. North Haven. Gent. Asso. Rev. William Boardman, Pres. Joshua Barnes, V. Pres. Joel Ray, Sec. Eleazer Warner, Treas. 7 coll. Formed March 20.

New Haven. Lad. Asso. Mrs. Stephen Twining, Pres. Mrs. Anna Townsend and Mrs. Alvin Wilcox, V. Pres. Antoinette Dunning, Sec. Catharine Townsend, Treas. Formed March 21.

Milford. (1st Soc.) Gent. Asso. Rev. Bezaleel Pineo, Pres. Nathan Nettleton, V. Pres. Samuel B. Gunn, Esq. Sec. Abijah Carrington, Esq. Treas. 8 coll.—Lad. Asso. Mrs. Bezaleel Pineo, Pres. Mrs. Elijah Bryan, V. Pres. Eunice Pineo, Sec. Letitia Dickenson, Treas. 8 coll. Formed March 29.

(2d Soc.) Gent. Asso. Rev. Jehu Clark, Pres. William Durand, V. Pres. William A. Bull, Sec. Barnabas Woodcock, Treas. 8 coll.—Lad. Asso. Mrs. Jehu Clark, Pres. Mrs. Martha Sacket, V. Pres. Charlotte Durand, Sec. Mrs. Samuel Highby, Treas. 7 coll. Formed April 4.

New London Co. Norwich. (1st Soc.) Gent. Asso. Rev. Joseph Strong, D. D. Pres. William Cleaveland, V. Pres. Henry Strong, Sec. Joseph C. Huntington, Treas. 9 coll.

Fairfield Co. Bridgeport. Lad. Asso. Mrs. Elijah Waterman, Pres. Mrs. Abijah Hawley, V. Pres. Rebecca Lockwood, Sec. Mrs. Phebe Smith, Treas. 12 coll. Formed April 1.

Trumbull. Gent. Asso. Rev. James Kant, Pres. Ali Brinsmade, V. Pres. Dr. Daniel Ufford, Sec. Elijah Sterling, Treas. 4 coll.—Lad. Asso. Mrs. Reuben Taylor, Pres. Mrs. Ephraim T. Edwards, V. Pres. Rebecca B. Burton, Sec. Mrs. James Kant, Treas. 6 coll. Formed April 5.

Monroe. Gent. Asso. Lucius Curtis, Pres. Shelton Beach, V. Pres. Rev. Chauncey G. Lee, Sec. Elisha Hawley, Treas. 6 coll.—Lad. Asso. Mrs. C. G. Lee, Pres. Mrs. Abel French, V. Pres. Lucy Clark, Sec. Betsey Judson, Treas. 7 coll. Formed April 6.



Huntington. Gent. Asso. Rev. Thomas Punderson, Pres. George Shelton, V. Pres. William Mills, Sec. Hezekiah Rudd, Treas. 6 coll.—Lad. Asso. Mrs. T. Punderson, Pres. Mrs. Sylvester Post, V. Pres. Sally Rudd, Sec. Abby Lewis, Treas. Formed April 7.

Hartford Co. Hartford, (North So.) Gent. Asso. Norman Smith, Pres. Amos M. Collins, V. Pres. James B. Hosmer, Sec. Charles L. Porter, Treas. 6 coll. Formed April 18.—Lad. Asso. Mrs. Eliphalet Terry, Pres. Mrs. James R. Woodbridge, V. Pres. Mrs. William Ely, Sec. Mrs. Horace Burr, Treas. 6 coll.

NEW HAMPSHIRE. Hillsborough Co. New Ipswich. Gent. Asso. Rev. Isaac R. Barbour, Pres. Joseph Barrett, Esq. V. Pres. James Tolman, Sec. Joseph Davis, Treas. 9 coll.—Lad. Asso. Mrs. Lucy F. Hall, Pres. Mrs. John Clark, V. Pres. Mrs. Isaac R. Barbour, Sec. Mrs. Jesse Holton, Treas. 10 coll. Formed March 21.

Pelham. Gent. Asso. Rev. John H. Church, D. D. Pres. Dea. Benjamin Barker, V. Pres. Capt. Elijah Bradstreet, Sec. Maj. William Hardy, Treas. 5 coll.—Lad. Asso. Mrs. John H. Church, Pres. Mrs. Samuel M. Richardson, V. Pres. Mrs. Eben C. Foster, Sec. Mrs. William Hardy, Treas. 5 coll. Formed March 28.

Nottingham West. Gent. Asso. Dea. Isaac Merrill, Pres. Dea. Asa Blodgett, V. Pres. Col. William Hill, Sec. Dea. Benjamin Merrill, Treas. 5 coll. Formed March 30.—Lad. Asso. Mrs. Benjamin Merrill, Pres. Mrs. Caleb Ford, V. Pres. Mrs. Jefferson Smith, Sec. Mrs. Kimball Johnson, Treas. 5 coll. Formed April 15.

Temple. Gent. Asso. Rev. Noah Miles, Pres. Elias Colburn, V. Pres. Dea. Nathan Wheeler, Sec. Dr. Nathan Jones, Treas. 5 coll. Formed April 4.

Sharon. Gent. Asso. Jonathan Farnsworth, Agent.—Lad. Asso. Mary Farnsworth, Agent. Formed April 6.

Peterborough. (Presb. So.) Lad. Asso. Mrs. Moody Davis, Pres. Julia Hunt, V. Pres. Adeline Field, Sec. Mrs. Timothy Hunt, Treas. 4 coll. Formed April 7.

Litchfield. Gent. Asso. Dea. Thomas Bixby, Pres. Capt. Joseph Chase, V. Pres. John Parker, Sec. Mr. Stephen Moor, Treas. 2 coll.—Lad. Asso. Mrs. Mary Pillsberry, Pres. Mrs. Samuel Center, V. Pres. Clarissa Abbot, Sec. Susannah Underwood, Treas. 2 coll. Formed April 11.

Wilton. Gent. Asso. Dr. Ebenezer Rockwood, Pres. Zebediah Abbot, V. Pres. Ashby Morgan, Sec. Solomon Holt, Treas. 4 coll.—Lad. Asso. Mrs. Daniel Russell, Pres. Mrs. Abram Whittemore, V. Pres. Ruth Burton, Sec. Mary Abbot, Treas. 9 coll. Formed April 11.

Merrimack. Gent. Asso. Robert McGaw, Esq. Pres. Dea. Daniel Ingalls, V. Pres. John Wallace, Sec. Dea. Solomon Danforth, Treas. 5 coll.—Lad. Asso. Mrs. Robert McGaw, Pres. Mrs. Nathan Parker, V. Pres. Catharine Kimball, Sec. Mrs. John Wallace, Treas. 9 coll. Formed April 14.

VERMONT. Windham Co. Brattleboro'. (E. par.) Gent. Asso. Rev. Jonathan McGee, Pres. Samuel Elliot, Esq. V. Pres. John Chorley, Sec. Dea. John Holbrook, Treas. 2 coll.—Lad. Asso. Mrs. John Holbrook, Pres. Mrs. Jonathan McGee, V. Pres. Mrs. William Fessenden, Sec. and Treas. 4 coll. Formed April 11.

(W. par.) Gent. Asso. Rev. J. L. Stark, Pres. Capt. Edward Woodman, V. Pres. Dea. Russel Hayes, Sec. Pomeroy Knowlton, Treas. 5 coll.—Lad. Asso. Mrs. Marcia Palmer, Pres. Mrs. J. L. Stark, V. Pres. Mrs. Russel Hayes, Sec. and Treas. 5 coll. Formed April 12.

Halifax. Gent. Asso. Rev. Thomas H. Wood, Pres. Dea. Asa Brooks, V. Pres. Jedediah Stark, Esq. Sec. Erastus Hall, Treas. 4 coll.—Lad. Asso. Mrs. Thomas H. Wood, Pres. Mrs. Jonathan Kellogg, V. Pres. Mrs. Erastus Hall, Sec. Mrs. Israel Kellogg, Treas. 4 coll. Formed April 14.

Bennington Co. Bennington. Gent. Asso. Dea. Calvin Bingham, Pres. Capt. John Norton, V. Pres. Rev. Absalom Peters, Sec. Charles Cushman, Esq. Treas. 10 coll.—Lad. Asso. Mrs. William Henry, Pres. Mrs. Stephen Hinsdill, V. Pres. Mrs. Absalom Peters, Sec. Mrs. Charles Cushman, Treas. 6 coll. Formed March 13.

NEW YORK. Rensselaer Co. Troy. Lad. Asso. Mrs. Micah J. Lyman, Pres. Mrs. Stephen Ross, V. Pres. Mrs. Daniel Sackett, Sec. Mrs. Jedediah Tracy, Treas. 8 coll. Formed March 3.

Hoosick. Gent. Asso. Rev. Ebenezer Cheever, Pres. Col. George R. Davis, V. Pres. Thomas P. Hewit, Sec. Col. Timothy Graves, Treas. 4 coll.—Lad. Asso. Mrs. Ebenezer Cheever, Pres. Mrs. George R. Davis, V. Pres. Mrs. Jonathan Hurlbut, Sec. Mrs. Timothy Graves, Treas. 4 coll. Formed March 11.

Saratoga Co. Waterford. Gent. Asso. Rev. Samuel Blatchford, D. D. Pres. Rev. Maurice W. Dwight, V. Pres. Zenophon Haywood, Sec. Jonathan H. Douglass, Esq. Treas. 2 coll.—Lad. Asso. Mrs. Samuel Blatchford, Pres. Mrs. Thomas Scott, V. Pres. Mrs. D. K. Lighthall, Sec. Mrs. John House, Treas. 3 coll. Formed March 10.

Montgomery Co. Kingsborough. Gent. Asso. Philo Mills, Pres. Abner Leonard, V. Pres. Amos Beach, Jr. Sec. Dea. Samuel Giles, Treas. 8 coll.—Lad. Asso. Mrs. Elijah Cheadel, Pres. Mrs. James Burr, V. Pres. Mrs. Elisha Yale, Sec. Mrs. Samuel Giles, Treas. 8 coll.—Young Gent. Asso. James F. Enos, Pres. Jennison G. Ward, V. Pres. William Leonard, Sec. Charles I. Hall, Treas. 8 coll.—Young lad. Asso. Abigail Gillet, Pres. Sarah Giles, V. Pres. Betsey Webb, Sec. Jane A. W. Cheadel, Treas. 8 coll. Formed March 29.

Livingston Co. Avon. Gent. Asso. Rev. John B. Whittlesey, Pres. Dea. Samuel Allen, V. Pres. John Lawrence, Sec. James Lawrence, Esq. Treas. 6 coll.—Lad. Asso. Mrs. J. B. Whittlesey, Pres. Mrs. S. Allen, V. Pres. Miss P. Wheelock, Sec. Mrs. J. Lawrence, Treas. 6 coll. Formed Jan. 3.

## Donations

FROM MARCH 21ST. TO APRIL 20TH, INCLUSIVE.

### I. AUXILIARY SOCIETIES.

<i>Antrim and Vic. N. H. Dea. E. Burnham, Tr.</i>	
Hancock, Gent.	40 00
La.	30 44
	<hr/>
	70 44
less c. note,	1 00—69 44
<i>Hartford Co. Ct. J. R. Woodbridge, Tr.</i>	
Hartford, B. Hudson,	2 00
A friend,	5 00
E. Windsor, north soc. Gent.	14 12
R. Potwine,	4 00
D. French,	1 00
A. Bissell,	1 00
Individuals,	1 00
Fem. benev. soc.	12 60
Men's do.	12 00
E. Hartford, La. work. so.	12 00—64 72
<i>New London and Vic. Ct. Aux. Soc. L.</i>	
Allen, Tr.	
New London, La. Asso.	69 00

<i>Northampton and Vic. Ms. Aux. Soc. E.</i>	
S. Phelps, Tr.	
Chester, Mr. S. Lyman, for West. Miss.	5 00
Deerfield, a friend,	4 40
Hatfield, Fem. Asso.	14 77—24 17
<i>Total from the above Auxiliary Societies</i>	
	\$227 33

### II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Adams, N. Y. Mon. con. by Dea. A. Thomas,</i>	3 00
<i>Amherst, Ms. Mrs. Humphrey, 10; left by Mary H. (dec.) 1; by Rev. Dr. Humphrey,</i>	11 00
<i>Andover, Ms. Av. of a museum kept by Misses A. W. and M. O. Woods,</i>	2 87
<i>Ashby, Ms. Young la. benev. so. Miss L. Manning, Tr. for John M. Putnam and Arethusa Putnam, at the Sandw. Isl. by Mr. Kendall,</i>	14 00
<i>Augusta, Me. Gent. asso. Mr. T. W. Smith, Tr.</i>	40 00



<i>Bath, Me. Coll. after address by Rev. Mr. Ellis, for Sandw. Isl. miss.</i>	39 78	<i>Hancock, N. H. Mon. con. by Rev. A. Burgiss</i>	11 00
<i>Bedford Co. Ten. Sub. in Rev. T. J. Hall's chh. by Rev. W. Potter</i>	61 60	<i>Hanover, N. J. Fem. mite so. for Aaron Condit, in Ceylon, by C. Voorhies, Esq.</i>	10 00
<i>Bennington, Vt. Mr. W. B. Adams, by Rev. J. Brackett,</i>	1 00	<i>Hardwick, Ms. Mon. by Mr. J. Mixer</i>	4 34
<i>Berkley, Ms. Individ. av. of a m. f. by Mr. J. Reed, Jr.</i>	8 94	<i>Hartford, Vt. Rev. A. Hazen</i>	12 00
<i>Bethlehem, Ga. Mr. Wallace, rec'd at Carmel</i>	1 50	<i>Hinesburgh, Vt. Fem. char. so. 5; cong. chh. for wes. miss. 5.75; an indiv. 25c. by Rev. O. S. Hoyt</i>	11 00
<i>Blakely, Ala. S. Dinsmoor, Esq. by Rev. W. Potter,</i>	8 50	<i>Hollis, N. H. Capt. C. P. Farley 5; J. Worcester Esq. 2; Mr. T. Cummings, 1; by Mr. O. Eastman,</i>	8 00
<i>Boston, Ms. United mon. con. for Pal. Miss. Fem. benev. so. for Sereno E. Dwight and Edward D. Griffin in Ceylon, by Miss R. Ware,</i>	141 25	<i>Hoosick, N. Y. Two chil. of Rev. E. Cheever, by Rev. J. Brackett</i>	1 00
<i>Collec. after the 2d address by Rev. Mr. Ellis for Sandw. Isl. miss.</i>	65 85	<i>Huntsville, Ala. Mon. con. by Rev. W. Potter</i>	22 68
<i>J. T. L. for printing a tract respecting the success of missions in the Islands of the Pacific,</i>	10 00	<i>Keene, N. H. Mon. con. by Rev. Z. S. Barstow,</i>	5 00
<i>Mr. Asa Ward, a thank offering</i>	50 00	<i>Kennebunk, Me. Capt. J. Hatch, by Mr. O. Burnham, 3.50; fem. miss. so. Misses Gillpatrick and Williams collectors, for Indian missions, by do. 20.80</i>	24 30
<i>Bradford, East par. Ms. Gent. so. 14; la. so. 6; for ed. hea. chil. by Mr. D. Stickney,</i>	20 00	<i>Kennebunkport, Me. Mon. con. by Rev. J. P. Fessenden, 63; Mrs. P. Lord, a thank offering, 15</i>	78 00
<i>Braintree, Ms. Fem. in Rev. Mr. Storrs's par. for Richard S. Storrs, at Mayhew,</i>	15 00	<i>Kingston, Upper Canada, A friend, for Sandw. Isl. miss. by T. Dwight, Esq.</i>	8 00
<i>Brunswick, Me. Bowdoin Col. miss. Asso. by Mr. J. Sherman, Tr.</i>	30 00	<i>Kitterypoint, Me. Mon. con. 4.76; fem. cent. so. 15.24; an indiv. 25; do. 5; to constitute the Rev. STEPHEN MERRILL an Honorary Member of the Board, by T. H. Miller</i>	50 00
<i>Coll. after address by Rev. Mr. Ellis, for Sandw. Isl. Miss.</i>	40 47	<i>Lebanon, N. H. Mon. con. 20; S. Kendrick, Esq. 3; by Rev. C. Cutler,</i>	23 00
<i>Mon. con. by Rev. A. Mead,</i>	30 00	<i>Lunenburg, Ms. Mrs. H. Cushing, by W. Harrington, Esq.</i>	2 00
<i>Burlington, Vt. Fem. miss. ed. so. Mrs. S. Brace, Tr. for ed. hea. chil. at the wes. stations,</i>	26 00	<i>Madison Co. Ala. W. Smith, 3; Rev. A. H. Davis, 1; by Rev. W. Potter</i>	4 00
<i>Cambridge, Ms. A friend,</i>	5 00	<i>Mars-hill, Ten. Individ. by do.</i>	4 00
<i>Camillus, N. Y. Mr. U. Chapin, by Dea. A. Thomas,</i>	1 50	<i>Maury Co. Ten. Coll. in Rev. Mr. Brown's chh. by Rev. W. Potter</i>	30 00
<i>Charleston, S. C. Juv. hea. sch. so. in sab. sch. no. 1. for the Changane school, A. P. Gready sup. by H. C. McLeod, Esq.</i>	45 18	<i>Massachusetts, A. ———</i>	20 00
<i>Remitted to Carmel, by Rev. R. Bascom</i>	30 75	<i>Mobile, Ala. Mr. M. Thaxter, rec'd at Emmaus</i>	5 00
<i>Charlestown, Ms. Miss P. Gardner,</i>	50	<i>Montpelier, Vt. La. av. of industry, for wes. miss. Miss E. S. Jewett, Tr.</i>	8 00
<i>Charlotte, Vt. Mr. Benajah E. Root, by Rev. O. S. Hoyt,</i>	30 00	<i>Montreal, L. C. A fem. friend</i>	5 00
<i>Chelmsford and Dracut, Ms. Fem. char. so. for John Elliot in Ceylon 6th pay. by Miss P. Ford</i>	12 00	<i>Murfreesboro' Ten. Coll. by Rev. W. Potter</i>	19 50
<i>Chester, Vt. Char. box kept by Miss L. Ames 2; mon. con. 2; J. P. Williams, Esq. 3;</i>	7 00	<i>Nashville, Ten. Coll. 36; indiv. 37; by Rev. W. Potter</i>	73 00
<i>Columbia, Ten. Individ. by Rev. W. Potter</i>	18 00	<i>Newark, N. J. Male mite so. for ed. hea. chil. in India, by Mr. S. H. Pierson</i>	50 00
<i>Columbus, N. Y. Mon. con. by Dea. A. Thomas</i>	20 00	<i>Newbury, Ms. Mrs. S. Atkinson for Brainerd miss. by Mr. T. Hale</i>	5 00
<i>Concord, N. H. Mon. con. 7; La. for hea. chil. by Col. Kent 5,</i>	12 00	<i>New Haven, Ct. Aux. so. Mr. C. J. Salter, Tr. fem. miss. so. 80; Norwalk young la. sew. so. 21; New Haven, so. for inquiry in Yale College to constitute Rev. Prof. ELEAZER T. FITCH, an Honorary Member of the Board 50; ded. amt. retained 1;</i>	150 00
<i>Dansville, N. Y. La. miss. so. Mrs. E. Shepard, Tr.</i>	12 00	<i>New Ipswich, N. H. Mon. con. by Rev. I. R. Barbour</i>	4 52
<i>Dorchester, Ms. Dea. E. Withington, av. of bees</i>	10 00	<i>Newton, Ms. M. f. for a child to be named Jonathan Homer in the Choc. na. by Mr. W. Jackson, 30; a friend, for Indian schools 5,</i>	35 00
<i>Dracut, Ms. Mon. con. 1st par. by Rev. J. Merrill</i>	13 28	<i>New York City, Pal. miss. asso. M. Allen, Esq. Tr. 2d an. pay. for sup. of Rev. Messrs. Goodell and Bird,*</i>	1 333 33
<i>Dunbarton, N. H. For. miss. soc. by J. Mills, Jr.</i>	13 00	<i>M. Allen, Esq. 3d pay. for William Goodell at Mayhew</i>	30 00
<i>Durham, N. Y. First Pres. so. fem. cent so. 34; mon. con. 10; av. of 2 cop. Miss. Herald 3; D. B. B. a mechan. saving of one cent from prof. of each day's labor for Pal. Miss, 3.50; L. S. 1.50; 2d so. a friend 10; S. C. J. a little girl av. of a m. lamb 1.25; W. Ingraham 1.42; by Rev. S. Williston,</i>	64 67	<i>Pupils of Mr. J. D. Holbrook's sch. for ed. hea. youth in Ceylon by Mr. J. P. Haven</i>	17 00
<i>An old friend of miss. by Rev. C. L. Dimmick</i>	10 00	<i>North Yarmouth, Me. Coll. in 1st meeting house, after address by Rev. Mr. Ellis, (of which for translating the Scriptures, 8.43;) for Sand. Isl. miss.</i>	43 50
<i>Eastford, Ct. A friend by Rev. R. Torrey</i>	30 00	<i>Oglethorpe Co. Ga. Mite so. rec'd at Brainerd</i>	1 00
<i>East Guilford Ct. Young la. benev. so. Miss B. Judd, Tr. by T. Dwight, Esq.</i>	21 00	<i>Pal. Miss. so. Dr. E. Alden, Tr. Abington, 1st par. 32.50; Weymouth 2d par. 17.50</i>	50 00
<i>East Hampton, N. Y. Fem. so. by Rev. E. Phillips,</i>	15 00	<i>Peru, Ms. Mon. con. by Rev. J. M. Brewster</i>	6 00
<i>Exeter, N. H. Mon. con. by Rev. W. F. Rowland,</i>	20 00	<i>Philadelphia, Pa. La. Ceylon so. for ed. hea. chil. in Ceylon, by A. Henry, Esq.</i>	60 00
<i>Fairfield, Ct. Chh. by T. Dwight, Esq.</i>	12 00	<i>Plainfield, Ct. Fem. miss. so. by E. Eaton, Tr.</i>	10 00
<i>Franklin, Ten. Col. by Rev. W. Potter</i>	23 50	<i>Portland, Me. Coll. after address by Rev. Mr. Ellis, for Sandw. Isl. miss.</i>	142 00
<i>Gloucester, Ms. (Sandy Bay) A friend to missions</i>	3 00		
<i>Goshen, N. Y. Young la. of acad. for fem sch. at Bombay, by Mr. J. P. Haven</i>	12 44		
<i>Greene Co. Ala. Mr. S. Witherspoon, rec'd at Emmaus</i>	2 00		
<i>Greeneville, N. Y. E. Reed, Esq. by Rev. Dr. Porter</i>	100 00		
<i>Greenfield, N. H. Young la. read so. for ed. of Jewish chil. by Rev. Danforth</i>	3 20		
<i>Greenfield, Ms. Mon. con. in 2d cong. so. by Mr. N. Wright</i>	28 45		
<i>Halifax, Vt. A friend by T. H. Wood, Esq.</i>	5 00		
<i>Halifax, Ms. Aux. miss. so. by Mr. N. Cushman</i>	7 50		
<i>Hallowell, Me. Coll. after address by Rev. Mr. Ellis, for Sandw. Isl. miss.</i>	43 00		
<i>Hamp. Chris. Depos. South Hadley, young men's relig. so. T. Clark, Tr. 16; Northampton c. box 2; O. Warner 1.31; Granby, wes. char. so. 20.52; indiv. av. of m. f. 5.20; wes. char. so. for Cornwall sch. 1</i>	46 03		

\* The above sum was received as follows:—Coll. in Rev. Dr. Spring's chh. at the evening service after communion, the year past, 309.73; mon. con. in Rev. Mr. Patton's chh. Broome st. N. Y. 24.01; coll. at anniversary meeting in Murray st. chh. N. Y. after sermon by Rev. S. H. Cox, 94.50; Messrs. A. Tappan, 100; A. G. Phelps, 100; H. Averill, 50; E. Pierson, 50; E. Lord, 50; A. Fisher, 25; J. C. Halsey, 25; W. Couch, 25; E. Ellsworth, 25; J. D. Holbrook, 20; chil. miss. box in Mr. M. Allen's fam. 1; a friend, 434.09; *Total,* 1333 53



<b>Portsmouth, N. H.</b> Coll. after address by Rev. Mr. Ellis, for Sandw. Isl. miss.	37 76
<b>Princeton, N. J.</b> Fem. sab. sch. for John S. Newbold, in Ceylon, by H. P. Goodrich	12 00
A friend	2 00
<b>Randolph, Vt.</b> Fem. cent so. Miss M. Edson, sec.	19 35
<b>Robertson's Fork, Ten.</b> Miss. so. by Rev. W. Potter	13 25
<b>Rochester, N. Y.</b> Mr. J. Bissell, Jr.	50 00
<b>Salem, Ms.</b> Mon. con. in new south meet. house by Mr. D. Lang, 18.44; Juv. benev. so. in Mrs. Curtis's sch. for Thomas Spencer in Ceylon, 12; collec. after address by Rev. Mr. Ellis, for Sandw. Isl. miss. 50; av. of a military coat for Elliot, by Mrs. Cornelius 2.50,	82 94
<b>Salem and Vic.</b> Ten. Indiv. by Rev. W. Potter	15 75
<b>Savannah, Ga.</b> A la. for Cher. and Choc. miss. by S. C. and J. Schenk	12 00
<b>Shelbyville, Ten.</b> Indiv. 18; Rev. G. Newton and wife, 1.50, by Rev. W. Potter	19 50
<b>Shrewsbury, Ms.</b> Mon. con. in Rev. Mr. Allen's sp. by Mr. N. Green	4 50
<b>Springfield, Vt.</b> Mr. E. Ames, av. of a potatoe field for Fr. miss. sch 5; for a child in Ceylon	5 00
<b>Springfield, Ms.</b> A friend for Israel E. Trask, in Ceylon	12 00
<b>St. Albans, Vt.</b> Mon. con. by H. Janes, Esq.	30 00
<b>Sterling, Ms.</b> Fem. miss. so. by Rev. R. Holcomb	11 42
<b>Stratford, Ct.</b> Mon. con. 5.59; a marriage fee fr. Rev. Mr. Leavett 3; by T. Dwight, Esq.	8 59
<b>Temple, Me.</b> Mon. con. in cong. so. by Rev. D. Thurston	4 16
<b>Tennessee, Synod,</b> by Rev. W. Potter	28 37
<b>Triana, Ala.</b> Mr. Blackwell, by do.	1 12
<b>Trumbull, Ct.</b> La. miss. so. Miss R. B. Burton sec.	4 37
<b>Tuscaloosa, Ala.</b> Mr. Nutman, 1; R. H. 10; by Rev. W. Potter	11 00
<b>Tusculum, Rev.</b> Mr. Wood, rec'd at Mayhew	4 00
<b>Utica, N. Y.</b> Mon. con. 12.88; Elizabeth Clark, a little girl 1; c. box of Mrs. T. Hastings, 1; by Dea. A. Thomas	14 88
<b>West Newbury, Ms.</b> 2d par. Contrib. on fast day for hea. chil. 9; by Rev. E. Demond; fem. so. for hea. chil. in India for John Kirby, Ceylon, 9th pay. Miss H. Fappan, Tr. 14;	23 00
<b>West Palmyra, N. Y.</b> Mon. con. in Presb. chh. Mr. G. Beckwith, Tr. by Rev. Dr. Chester	31 00
<b>West Rutland, Vt.</b> Pray. meet. by Mr. J. Chaterson, Tr.	20 50
<b>White Bluffs, Ga.</b> Fem. benev. so. 7th pay, for Thomas Gouding in Ceylon, by S. C. and I. Schenk	30 00
<b>Whitesboro', N. Y.</b> Mon. con. by Dea. A. Thomas	6 61
<b>Williamson Co.</b> Ten. Indiv. by Rev. W. Potter	12 00
<b>Winchester, Ten.</b> Coll. by do.	37 06
<b>Unknown,</b> or purposely concealed by the donors; A friend, for Sandw. Isl. miss.	12 00
Friends to missions (of which for translations 200;)	500 00
A friend, 5th pay for Fanny Coit in Ceylon.	20 00
<b>Amount of donations acknowledged in the preceding lists, \$5,022 39.</b>	

## III. LEGACIES.

<b>Ashfield, Ms.</b> Part of Legacy of Rev. Alvan Sanderson, dec'd, by Mr. Asa Sanderson, Exr.	100 00
<b>Canton, Ct.</b> Part of the Legacy of the late Dr. Solomon Everest, (7.516* having been acknowledged previously) by Benj. Ely, Esq., Exr.	100 00
<b>Hinsdale, Ms.</b> Legacy of Sarah Pearse, dec'd, by S. Spencer, Esq. Exr.	2 00

## IV. DONATIONS IN CLOTHING, &amp;c.

<b>Addison, Vt.</b> A box fr. fem. benev. so. Lucy Hough, Tr.	55 00
<b>Ashby, Ms.</b> 10 pr. socks and 1 vest fr. young la. benev. so. Miss Lucy Manning, Tr.	
<b>Boston, Ms.</b> 13 short coats, 8 long coats, 31 pr. pantaloons, 5 jackets, 2 vests, fr. a friend, for wes. miss.	
<b>Byfield, Ms.</b> A box fr. young la. read. so. Mary T. Perley, sec.	

\* Note. By referring to the Herald, Vol. XX. p. 255, and p. 292, it will be perceived that \$7,175 should have been stated, at p. 292, to have been received, instead of \$7,125.

<b>Hamp. Chris. Depos.</b> Granby, west. char. so. 16 1-4 yards full'd cloth, 16.25; 1 vest, 1.33; 1 shirt, 75c. 4 pr. socks, 1.34; linen cloth, 56c. thread, 40c.	20 65
<b>Kingston, N. H.</b> A bundle fr. la. by the Tr. of the Rockingham char. so. for wes. miss.	
<b>Lunenburg, Ms.</b> 500 copies Webster's spelling book fr. Col. W. Harrington.	17 25
<b>Mobile, Ala.</b> Domestic cloth fr. Mr. R. Sewall, 5.20; do. fr. Mr. Cunningham, 3.65; do. fr. Mr. Robinson, 2.40;	14 00
<b>Oglethorpe Co. Ga.</b> Cloth fr. mite so. rec. at Brainerd	14 00
<b>Trumbull, Ct.</b> A box of clothing, &c. fr. la. miss. so. Miss R. B. Burton, sec.	18 37
<b>W—— N. H.</b> A box of sheets, &c. for wes. miss. bequeathed by a young female friend of missions.	

*Committed to the care of Mr. J. P. Haven, New York.*

*Greenville, N. Y.* A box.

*New Providence, N. J.* 20 yds. woollen cloth fr. fem. of Presb. chh. by J. Little, Esq.

*Committed to the care of Dea. A. Thomas, Utica, N. Y.*

*Madison, N. Y.* 11 lb. Flax, by Mr. W. B. Tompkins.

*Committed to the care of T. Dwight, Esq. New Haven, Ct.*

*Burlington, Ct.* Clothing fr. fem. miss. so. Mrs. S. Frisbie, Tr.

*Huntington, Ct.* Sundry articles, by Abby Lewis.

## EXTRACTS FROM CORRESPONDENCE.

The first of the following Extracts is from a gentleman in Boston, whose property was preserved, while the store, which he occupied, was consumed by the late fire.

SIR,—Enclosed is fifty dollars, to be cast into the Treasury of the Lord, as a token of gratitude for his kind preservation at the late dreadful fire.

*From a Merchant in the State of New York.*

This day I send you, as above, \$100, and to the New York Seaman's Society \$50, to the Domestic Missionary Society of New York \$50, and to the Theological Seminary at Princeton \$50;—and, if my business prospers, I shall have \$1000 more to spare this year.—I am helping some of our weak churches \$10 to \$20 a year, and promising and endorsing for them to larger amounts. Suppose I appoint myself bishop of a dozen weak churches, and provide ministers for them; will not that be well. I know of one Society, who want a man full of the Spirit of Christ, who will labor for \$500 a year and board, horsekeeping &c. till he can build up the Society to greater strength. If you can send me such a man, let him come at once;—*I will see him paid.*

*From a Clergyman.*

A few days since, a man called on me, and said, "Mr. S. preached to us some time ago about the spiritual condition of the heathen. I then resolved to appropriate one tenth of my lambs to the cause of missions; and now I have fourteen dollars to pay you, for the purpose of spreading the Gospel."

If we should preach more concerning the wants and woes of the heathen, you would at once, no doubt, have more ample means of sending them the Gospel.